

THE HIERARCHY OF SAINTS



SHAYKH HISHAM KABBANI

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

NAQSHBANDI-MUHAMMADI SOUTH AFRICA

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“My Awliya are under My Domes”
(Hadith)

"Purify My House"

Allahuma salli `ala Sayyidina Muhammad hatta yarda Sayyidina Muhammad. Assalamu `alaykum.

Ramadan Kareem and insha-Allah, Allah will give us long life to see many more Ramadans.

*A`oodhu billahi min ash-Shaytaani 'r-rajeem. Bismillahi 'r-Rahmaani 'r-Raheem.
Nawaytu 'l-arba`een, nawaytu 'l-itikaaf, nawaytu 'l-khalwah, nawaytu 'l-`uzlah,
nawaytu 'r-riyaadah, nawaytu 's-sulook, lillahi ta`ala fee haadha 'l-masjid.*

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

Ati`ullaha wa ati`u 'r-Rasoola wa ooli 'l-amri minkum
Obey Allah, obey the Prophet, and obey those in authority among you (4:59)

It might be this Ramadan inshaa-Allah, a lot of changes we are going to see and especially spiritual changes in the hearts of mureeds of awliyaullah, and more changes will be in the hearts of mureeds of Sultan al-Awliya (q), who gave permission to speak on his behalf these kinds of lectures or this kind of knowledge, this Ramadan. And he mentioned to me to speak about the importance of awliyaullah in the life of human beings. Allah (swt) said in the Holy Qur'an:

وَطَهَّرْ بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ
wa taahhir baytee lil `akifeen wa-ruka` us-sujood.

Sanctify My House for those who compass it round, or stand up, or bow, or prostrate themselves (therein in prayer). (Al-Hajj, 22:26)

It means Allah is giving an order to Sayyidina Ibrahim (a), all the way to Sayyidina Muhammad (s), to purify, saying, wa taahhir, which is not only to clean but to "purify My House;" purify the status of the House, to make it ready for people to circumambulate it. Everything is pure, even the mass: the mass is what Allah (swt) created; this physical body is the mass and it is the house of the soul. The atom is the house, the mass of the electron, and since the mass is pure, the electrons are circumambulating the mass; the electrons will not circumambulate if the mass is not pure, or then everything will be still with no life.

Allah made everyone circumambulate around a purified House of Allah. The bees circumambulate their queen, birds circumambulate their mother and father, children circumambulate their parents. And Allah (swt) has made the soul in the body to circumambulate a purified house in the body, and that is why Allah said, wa taahhir baytee. "purify My House," to Sayyidina Ibrahim and Sayyidina Isma'eel and all prophets, for the taaifeen. those who are circumambulating the House and the `akifeen, those who

withdrew from dunya or something they like, and everyone likes dunya. But the `akifeen that Allah mentions in Holy Qur'an are those awliyaullah who are away, but they are `akifeen; it means they are sitting and withdrawing from dunya.

The first level of awliyaullah are those who are circumambulating in constant motion around the House. Those who are on a lesser level are withdrawing and doing dhikrullah, remembering Allah through their hearts, but not circumambulating and standing. And the third level are those who are in ruk'oo and prostrating in sujood. "Clean My House," is meant for those who are in these three categories: who are circumambulating constantly, who are not in dunya, sitting, and those who are in ruk'oo and sujood.

That message applies to the House of Allah (swt). Allah made his angels make sajdah to whom? To make sajdah for the light of Sayyidina Muhammad (s) that was in the forehead of Sayyidina Adam (a). That is why Imam Malik (r) said to the ameer of that time, "Don't turn your face to the qiblah in Madinah, turn to the Prophet (s), to the one who took you to Allah's House." So turning your face to Prophet (s) is the place where awliyaullah are circumambulating. The Sahabah (r) were circumambulating the Prophet (s), as his heart is House of Allah. The revelation of the message didn't come on the Ka'aba, it came on the heart of the Prophet (s), so that heart is what Prophet has given pure for the ummah to circumambulate.

Awliyaullah are inheritors from the Prophet (s), so they have a direction for their mureeds to run to them, to circumambulate their hearts, as it is the House of Allah. Prophet (s) said:

قلب المؤمن بيت الرب

qalb al-mu'min bayt ar-rabb.

The heart of the believer is the House of the Lord.

ما وسعني ارضي ولا سماءي ولا كن وسعني قلب عبدي المؤمن

maa wasi`anee ardee wa laa ardee wa laakin wasi`anee qalbi `abdee al-mu'min.

Neither Earth nor Heavens contained Me, but the heart of the believer contained Me.

So your direction is to find one of these purified hearts that you can withdraw from dunya and do muraqabah, meditation, to them and they will take you to presence of Prophet (s), and you must always keep their respect. An example of that is, someone asked one of the awliyaullah, "Can you tell me about the level of Sayyidina Abdul Qadir al-Jilaani? What is his maqaam?"

And he said, "One time Sayyidina Abdul Qadir al-Jilani was asked, 'Who is your shaykh?'"

man laa shaykha lahu shaykhahu ash-Shaytan.

Who doesn't have a guide, his desires will be Shaytan.

Because without a shaykh you cannot decide; you might see something wrong as correct and the correct as wrong. Sometimes the shaykh tells you, "Do this," and to you and to many others it is not correct, but to the shaykh it has hikmah, wisdom. You don't know the wisdom and they can see farther than you, and you will know the wisdom later, so don't object. What do we do? We complain and object; that order doesn't click in our mind. We think, "Why is he telling me to do this? It is haraam." Do you know better than the shaykh if it is haraam or halaal? No. So what must you do? Surrender!

So one time they asked Sayyidina Abdul Qadir al-Jilani (q), "Who is your shaykh?" He said, "A long time ago I had a shaykh, Sayyidee Hammad ad-Deebaas, but today it changed." Because Sayyidina Abdul Qadir al-Jilani (q) kept respect to his shaykh, and he went very high, and after his shaykh left dunya he became an inheritor and he reached higher levels. He said, "Today I am receiving knowledge from two oceans."

Look at how awliyaullah receive knowledge; not like us, because their hearts are purified. They buy machines today, saying, "This machine is a purifier." Purifier of what? Purifier of the pet dander that you cannot see, but they are there; it means the bad desires. You need a purifier to purify that animal dust and take it out, and then you need a humidifier to give you a nice breeze. So the heart of a wali purifies and humidifies the mureed, giving them that cool breeze at the end after purifying them. The shaykh knows the hearts of his followers. He might look at you and see that you need to do and he wants to empty your heart, though it might not coincide with what you believe. So he asks you to do something specific as he wants to take that away.

So Sayyidina Abdul Qadir al-Jilani (q) said, "I receive from two oceans, Bahr an-Nubuwwah, "the Ocean of the Heart of Prophet (s)," and from Bahr al-Futuwwah, "the Ocean of Chivalry." One is from the ocean of the Prophet (s) and one is from the ocean of Sayyidina `Ali (q), as Prophet said:

la fataa illa `Ali wa la sayf illa dhul-fiqaar

There is no chivalry except Sayyidina `Ali and no sword except Dhulfiqaar (his sword from Heavens).

That means he was most powerful against his ego with his sword, not only on unbelievers. Mawlana Shaykh always tells us a story about Sayyidina `Ali (q), when he was in battle, one of the unbelievers, a very strong wrestler, called Sayyidina `Ali bad names. Then they fought in one-on-one combat and afterwards the armies fought directly, not like today when soldiers don't even see the enemy. There is no chivalry today; they blow them up from far away. That is not chivalry, that is cowardice. And so, Sayyidina `Ali put him down and in war when you put someone down you have the right to kill him. So that wrestler said, "Okay, kill me!" and then he spat in the face of Sayyidina `Ali. Immediately Sayyidina `Ali threw the sword down. Again he said, "Kill me!"

Sayyidina `Ali (q) replied, "No, I cannot."

"Kill me!"

He said, "I cannot, for I became angry, and then it will not be for sake of Allah."

Then that wrestler said, "If your religion is like that, then I will become Muslim." Then that wrestler took from the heart of Prophet (s) and the heart of Sayyidina `Ali (q)!

So there was a question that stayed in hearts, as today it stays in the hearts of mureeds. They ask, "What is your shaykh's level?" (We answer), "It is Sultan al-Awliya and he takes from the heart of the Prophet (s)." So that stayed up to today. They asked Sayyidina Imam Abul Hasan al-Shadili (q), a very famous wali buried in Egypt, "Who is your shaykh?" and he said, "My shaykh was Sayyidina Abdu 's-Salam ibn Masheeh (q)," a very famous shaykh from Morocco, a big wali. "I used to receive knowledge from his heart and circumambulate his heart and sit looking at him, and I withdrew from dunya looking at him and making ruk`u and sujood in his presence. But today I am receiving from ten different oceans."

Look, you don't understand how awliya are speaking; it depends on the time they are in. Today more rahmah is coming as we are in time of fitnah. That power, more is coming to the Ghawth and passing to the five qutbs, and that makes us able to see with his light, as he is taking from Prophet (s), who is ascending so high. By looking with the power in their eyes, they can turn bad into good! With their strong vision that is like a laser, they reach and clean and purify, and cure diseases. Awliyaullah's vision can purify people from all their diseases and clean and purify them only by looking, or hearing, or touching.

Then they asked him, "Who is your shaykh today?"

"It was Abdus-Salam ibn Masheesh, but today I am taking from ten oceans: five from Heavens and five from Earth. I am receiving from their hearts directly." He was taking from the heart of Abu Bakr As-Siddiq (q) whatever Prophet (s) poured in his heart. And from Sayyidina `Umar al-Farooq (r), who fought baatil, of which there is too much today. And from Sayyidina `Uthmaan (r) and from Sayyidina `Ali, karam-Allahu wajah wa `alayhi 's-salaam, taking from five. About Sayyidina `Ali, Prophet (s) said:

انا مدينة العلم و علي بابها
'ana madinatul-ilmin wa `Aliyyun baabuha.
I am city of knowledge and `Ali is the door.

ما صب الله في صدري شيئاً الا و صببته في صدر ابي بكر الصديق

And he (s) said:

Whatever I received, I poured in the heart of Abu Bakr.

And `Umar was the one distinguishing haqq from baatil. And Sayyidina `Uthman had two lights, two daughters of Prophet (s) and he was so generous.

Allah (swt) said:

تَعْرِجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ

ta`ruju 'l-mala`ikati wa 'r-roohu ilayhi fee yawim kaana miqdaarahu khamseen alfa sannat.
The Spirit and the angels ascend to unto Him in a day whose length is 50,000 years.

He is receiving revelation from Jibreel (a), and from Mikaa'eel (a) who sends rain, from Israfeel (a) who blows the trumpet (it means he receives the power of that), and from Azra'eel (a) he receives power of the Afterlife, and from "Rooh," the Angel of Souls, who carries all these souls. So this is how awliya receive their knowledge; they purified their hearts in order that their mureeds can reach and take from that fountain in their hearts. And we have to know that Allah (swt) gave to every wali khusoosiyah, a specialization, a special job or way, unique to that wali; it is not the same to another wali. Everyone has a different way, a different mashrab, fountain, and that fountain is like naqsh `alaa hajr, engraving on stone, which is permanent and never disappears. So one wali knows the other wali from what is engraved on his heart. That is why there are 99 Beautiful Names and Attributes, and from them the names of high-level walis are engraved on his heart. So like Allahu laa ilaaha illa Huwa ar-Rahmanu 'r-Raheem, Abdur-Rahman is receiving that knowledge from that secret of the Divine Name, "Ar-Rahman," and Abdur-Raheem is receiving from the Divine Name, "Ar-Raheem." We will explain them later, one by one.

As their hearts are purified, Allah (swt) is throwing in their hearts from Ahadiyya, "the Ocean of Unique Oneness," and Wahidiyya, "the Ocean of Oneness." And especially in Tariqah Naqshbandiyya, we are receiving from an ocean that takes you to Maqaam al-Fana, "the Station of Annihilation," which Sayyidina Shah Naqshband (q) pulled from heart of Prophet (s). That is why the tariqah takes from his name, as he was able to take from secrets of these engravings, that every wali has a name, and he exposed them from a level we can understand, and it is a different level for each wali depending on the level in which he receives knowledge. There are awliya that stand at the feet of prophets, which means they receive directly from hearts of prophets. There are 124,000 prophets and there is a wali receiving from each prophet, and there is one receiving from the heart of Prophet Muhammad (s).

This is an introduction to what we will be speaking about this Ramadan, and I hope we can continue as much as we can.

So during this discussion, they asked Sayyidina Abdul Qadir al-Jilani (q) from where he received his knowledge, and they asked Sayyidina Abul Hasan al-Shadhili (q), and then they asked Sayyidina Abu Madyan ash-Shaadhili (q), who said, "I have juld, I traveled in knowledges of Allah's Kingdom, and that is 101 oceans of knowledges. And Grandshaykh (q) said what we will explain tomorrow inshaa-Allah, "To awliyaullah in this time, on every letter of Holy Qur'an, Allah (swt) opened from 12,000 to 24,000 oceans of knowledge that He will open to your heart and guide you through spiritual navigation."

As you navigate today with GPS, Allah will navigate you with heavenly navigation, but only your soul knows, not your body, as they cannot open those secrets to our bodies. So that is coming to the hearts of mureeds like a drizzle, dripping from different sides like a shower, so you get heavenly knowledges they throw in your heart to navigate you. Your soul

understands, as you have baya` with the shaykh, so Mawlana Shaykh is navigating our souls, but not openly; some are getting like a drizzle, some like a shower, and some receive like a thunderstorm.

May Allah (swt) forgive us and may Allah bless us, and we will continue inshaa-Allah tomorrow.

Wa min Allahi 't-tawfeeq, bi hurmati 'l-habeeb, bi hurmati 'l-Fatihah.

Characteristics of the Abdaal

*A`oodhu billahi min ash-Shaytaani 'r-rajeem. Bismillahi 'r-Rahmaani 'r-Raheem.
Nawaytu 'l-arba`een, nawaytu 'l-`itikaaf, nawaytu 'l-khalwah, nawaytu 'l-`uzlah,
nawaytu 'r-riyaadah, nawaytu 's-sulook, lillahi ta`ala fee haadha 'l-masjid.*

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

Ati`ullaha wa ati`u 'r-Rasoola wa ooli 'l-amri minkum
Obey Allah, obey the Prophet, and obey those in authority among you (4:59)

We mentioned in the previous *suhbah* about Sayyidi Shaykh Shadhili (q), one of the greatest *awliya* who passed a long time ago. He was one of those poles, like the North or the South Pole. But we don't say "East Pole" and "West Pole." Why do we say "North Pole" and "South Pole"? In any case, Allah (swt) has created his *awliyaullah*, His saints, and made them on different ranks. And every *wali* doesn't cross his limits; he knows where he stands and he is happy with what Allah (swt) gave him. Why don't they cross their limits? There is a wisdom there. Allah (swt) puts in their hearts that they have reached the top level, the top point, and they feel they are at that highest level. Although they might be in a lower level, to them it looks like the highest level. That is why they keep content and happy, or else there would have been a kind of unaccepted complaint from that *wali*, that he wants to go to see the rank of the other one. So Allah (swt) hides them from each other and gives them the feeling that they have reached the highest station.

That is why you see there are 124,000 *walis* and every one thinks he is taking directly from Prophet (s). But in reality they are taking from the one directly above them in rank, and they are all eventually receiving from the Ghawth, the al-Fard al-Jami`, who brings everyone together. There cannot be two or three who bring everyone together, there can only be one. And then going down to the level that Allah (swt) showed the beauty of the world of Jamal, the Beautiful; when it is opened, they see beauty in everything, not only on Earth but in the universe, and when they reach it they cannot look at anything else but that beauty. People here say there is competition in the arts, who is the best artist. From their drawings you can see this artist is better than that one. When *awliyaullah* see the beauty of what Allah (swt) created, they can no longer see that anything is not beautiful, so they are attracted to that beauty that Allah (swt) put in Earth and in Heavens.

When you admire people, when you open your heart to love people because you see that beauty, you are welcoming them through your arms and you are extending what you can give them in their lives. That beauty you see in them is the seed Allah put, that small *tajalli* appearing through them. That is why the *wali* will be a magnet to them and even one look from him to them will take away their difficulties. And that *wali* will transfer that beauty to

their hearts and give them a spiritual injection, so on the Day of Judgment they are under his control. Not only did Allah (swt) give them that beauty to use in order to reach the maximum number of people, but He makes them travel throughout his universes and this Earth, from one place to another, to see more and more of those people who are lost or not lost, to bring them to Hazeerat al-Jamal "the Garden of Beauty." If anyone enters that Garden of Beauty, they cannot come out of it.

That group of *awliyaullah* who are under the *ghawth* are five *qutbs* (poles) that Allah (swt) established in *dunya* to attract as many people as possible through their travels. They have power to travel through spiritual dimensions and they have power to travel through Earth. They can move through heavenly and earthly power and according to *hikmah* (wisdom) of Allah (swt), they follow these two ways. Allah (swt) has made their hearts the place in which they can see His secret, *wa atla'tahum `alaa shams asraarahum*. In every secret there is a sun shining and every secret has been given to one of them. You cannot get the same secret the other one has, or else it is not a secret. Allah (swt) gave each one a certain secret he has to follow in order to reach *iraadatullah* (passion for Reality of Allah). He made their souls holy and he made their bodies heavenly. These *awliyaullah* have a pure heavenly, subtle body so that they are able to receive these secrets from the Heavens. And they have an earthly body through which they deliver the message that Allah is sending to them through Prophet Muhammad (s).

Allah (swt) gave those five *qutbs*, with the *ghawth*, who is the sixth at the top of them, the ability to mine. When you are searching for diamonds, you mine. You might go underground three-hundred feet or three-thousand feet to find diamonds. Allah (swt) gave them that power of mining in the hearts of people, to take away what is bad and evil and to put inside what is good. Don't underestimate the power of a *wali*; they are able to reach from anywhere to anyone, but they prefer to show mostly their physical appearance, to see more people in need for support, and they support them. Allah (swt) gave them *Quwwat al-Mujaahadah*, the Power of Struggling, by putting Shaytan down and putting *haqq* (truth) in the hearts of people. Their lives are a struggle. They do not just sit, like many people who are lazy and their concern is only for this life, with no concern for the other life. So Allah (swt) has put in the hearts of these five *qutbs* the Power to Struggle, to fight against Shaytan, to remove *baatil* (falsehood) and to put *haqq* in the hearts of people, and they can do this with the power of their eyes.

Sayyidina Ahmad al-Badawi (q) covered his eyes because anyone looking into his eyes fainted. When he reached the highest level possible, a *qutb* came to him and said, "Yaa Ahmad! You need your trust, the key to that door. I have it." He said, "I don't need the key from you, I need the key from Allah." The *qutb* said, "Okay, you try to get it (on your own)!" Because he was asking for that key and that *qutb* disappeared. Finally, Ahmad al-Badawi (q) was hearing a voice coming to his heart, saying, "Yaa Ahmad! If you want that key, My key is with that *qutb*. Go find him." And he went for six months looking for that *qutb* and he didn't find him. That *qutb* didn't appear; he was near him but Ahmad al-Badawi was not

seeing him. That *qutb* didn't give him his key; instead he took all Ahmad al-Badawi's knowledge, because it was based on his ego.

Show me today anyone who is not basing his knowledge on his ego. *`Ulama* today are so proud of their knowledge that they want to put in front of their names the title "Doctor." They want this not just for medical doctors, but so they are all *`alaamah*, a *pir*, a professor, a doctor, and that is from the ego. So most of today's *`ulama* are building their knowledge on their egos. *Awliyaullah* are building their knowledge on the Oceans of Prophet (s) that Allah (swt) is giving to him. That is why Imam Muhammad al-Busayri (r) said that everyone is taking from the Ocean of Prophet (s). This is where we put our back, that is where our *`itimad* is: our support comes from Prophet (s), our backbone, he supports us.

So these *aqtaad* are highest in their levels. We won't elaborate that now; we will go through something else *inshaa-Allah*, but they are the highest of *awliya*, and when one goes his seat has to be filled immediately; it cannot remain empty. These five are: Qutb, Qutb al-Bilad, Qutb al-Aqtaab, Qutb al-Irshaad, Qutb al-Mutasarrif. The eyes of their hearts, the eyes of their head, their attention, they are always looking at the *ghawth*. They take their daily assignments from him and he connects everyone to him, and he is taking orders from Prophet (s). And that is why, as there are five *qutbs*, there are also five groups of *awliyaa* under them: Budala, Nujaba, Nuqaba, Awtad, and Akhyar. They are looking at the *qutb's* order, to execute it. Allah (swt) made them Ahlu 'l-Fadl, the People of Favor, and Allah favors His servants. Therefore, they have to reach and share those heavenly favors with everyone.

So there is the Ghawth, five *qutbs* and under the five *qutbs* are five different groups. First of them is "Budala," whom Allah (swt) made Ahlu'l-Fadl and He made them so generous. They have to give to everyone, and they don't ask (about the state of that person); whether someone is saying the truth or not, they give *fee saabeelillah*, in Allah's Way. They are always on *istiqamah*, the Right Path. If you see something from them that you don't understand, don't object or you will lose, because they might do something your mind may not accept. But they know there is wisdom in it and their goals are there, because they are always on *istiqamah*, the Right Path, so they know. You might not always be on the Right Path; you might be on the diversion or the exit. The highway is straight and there are many exits. If you exit, you are not on the highway anymore. You cannot see what *awliyaullah* are seeing. You are exiting, maybe on the first or the second or the third exit. *Awliyaullah* don't exit. They stay on the straight highway, the Straight Path, Siraat al-Mustaqeem. So when you exit, you are looking from far away, and you might not see what the *wali* on the highway is seeing. Don't try to balance what the *wali* knows to your mind. Because Allah made these Abdaal to save themselves from imaginations, *khayaal*. *Takhallasoo min al-khayalaat*, "They freed themselves from imagination." We normal people are full of imagination, like in the desert you see a mirage and you think you see an oasis of water, but you run and then you don't see anything. This is *wahm*, imagination, *khayaal*. A *wali* will see there is nothing there. That is why you need a guide; you cannot be alone.

Allah (swt) gave them four different assignments that are physical and four hidden ones that are spiritual. The first physical one the Abdaal have is to keep quiet; they don't talk. It is like what Sayyidina Ali (q) said. "To save yourself (from sin), first is not to talk, *as-samt*." When you talk you begin to show you know nothing. What is not to talk? It is not only not to talk to people, but to make your heart not to talk against people by throwing them with *soow al-khaatir*, bad thoughts. It means not only through your tongue, but *samt* has to be through your tongue and your heart. How much do we accuse people through our hearts and speak badly about them? Always these *shaytanic* gossips come to our hearts or our minds, and we begin to say things that are not good in the *haqq al-aakhireen*, the rights of others. So Allah (swt) gave the *abdaal* the physical power to keep quiet and that is why you don't know them. They might be in your physical presence but you don't know them, it might be they come in the appearance of a man you know or you don't know, and they keep quite.

And second, Allah gave them power of *sahr*, to stay up all night, not to sleep. Can you stay up all night? (to someone in the assembly) You, *mashaa-Allah*, sleep during the day and at night! (laughter) It is not only physical sleep that Allah gave them not to sleep, but also their hearts do not sleep; their hearts are always after people.

As related by Ahmad in his Musnad, Prophet (s) said, "When you are in the jungle or desert and feel afraid, call on *`ibaad-Allah*, *`Abdaal*, the Substitutes, *rijaal-Allah*. They will come and support you."

Where is the jungle? Everywhere is a jungle; it is not necessary to be in a real jungle. To be around people is a jungle, to be in gatherings is a jungle. Because when you have people with different beliefs, minds, actions, behaviors, with different ideas, it is a jungle of bad, low desires. Allah (swt) gave these Abdaal power to go everywhere, because everywhere is a jungle; today there is no place pure on this *dunya*. You find Balad al-Haraam in Mecca is pure, and in Madinah it is pure, and in Masjid al-Aqsa it is pure, and in Sham (Damascus) it is pure. Allah (swt) gave us these. But still, even in these pure places today people are not behaving correctly. It is a jungle so they need *awliyaullah*, Abdaal to reach them. They are taking orders from *qutbs* and they do that. "Go here, go there, appear in this place and appear in that place." Sometimes they use normal, physical means and sometimes they use spiritual means. They don't like to show *karamah*, miracles, they want to show normality to everyone.

And He gave them the power of *sahr `ala raahat an-naas*. If a baby is sick in the hospital, you stay with her all night. They look after everyone through their spiritual means in order to lift up that one who is losing his faith or losing his duties during the day. They reach him and they don't differentiate from one to another, as they have orders to reach everyone in need.

Always, if there is food they eat and if there is no food, they don't care, they don't eat. *Al-joo`* is one of their characteristics, hunger. They want to feel with everyone, that there are poor people with no food, to sympathize with them, they do not eat. And this I saw in Grandshaykh (q) and in Mawlana Shaykh Nazim (q); they don't eat, but we run to fill our stomachs and graze. They always seclude themselves. They have this characteristic of being

away from people. When they need to appear, they appear, but otherwise they seclude themselves.

So they carry these characteristics, especially *as-samt*, which is to keep quiet. Their speech is only *dhikrullah*. You see always Allah's Name on their tongue, either *Allah Allah*, or *laa ilaaha illa-Llah*, or *salawaat* on Prophet (s).

They don't sleep because they are busy during the nights reaching people when everyone is sleeping. And also, the spiritual meaning of sleeping is *ghaflah*, to be heedless, and they don't allow themselves to be heedless. They are always looking at the the five *qutbs*, and the five *qutbs* are always looking at at the *ghawth*, and the *ghawth* is always looking at Prophet (s).

These are characteristics of Abdaal that are very necessary to understand how *awliyaullah* interact and react. Some people like stories and some like something else, but since we entered in this ocean, we have to finish it.

Wa min khawaas al-abdaal man safara mina 'l-qawmi mawd'eehi wa man taraka jasadana 'alaa suratih. And from the characteristics that Allah (swt) gave them is that from the inner circle of Abdaal, as the Abdaal are of different number--some *ahadeeth* say forty, some say seven--from the highest level of `Abdaal, is that they travel from their places, leaving behind their bodies, and take out from their bodies another copy, and they go around *dunya* looking for people that need help and they help them. That is why when you see a *wali* that it looks like they are sleeping, their soul left their body. And when they are sleeping, don't wake them up, otherwise you will make a mistake, unless they instruct you, "Wake us up at that moment." That means you are calling them back; when they tell you, "Wake us up," it means, "Call us back." Then you are like an alarm for them, but if they don't say anything to you, don't wake them up.

I saw this with Grandshaykh (q) and Mawlana Shaykh Nazim (q). One time I was passing by the window of Grandshaykh's (q) room, going where there was a *dhikr* and there was a window. And my one self was telling me to look and one self was telling me not to look. And these things, you cannot control yourself. If you don't look you miss the opportunity. So I looked and I saw Grandshaykh (q) sitting like that and opening his mouth. And I was shocked to see that, you know on cold days when you go out and you blow and you see fog coming out? What was coming out was light. And from his head a greenish color and from his mouth, white color was coming up and they were mixing, like a rainbow. The whole ceiling disappeared and you saw it going up through this universe until you cannot see it anymore. And at that moment I was shaking. "Why are you looking at something that does not belong to you? Run from here." And *alhamdulillah* I took that opportunity, I didn't miss it, to see that. Keep him supporting us, *yaa Rabb!* And give Mawlana Shaykh long life.

So *awliyaullah* when you see them on the bed or floor or chair and you see them as if laying down sleeping, don't touch them. Don't wake them up. They are not there, they are not present. Seven days Grandshaykh (q) in seclusion left his body and went when Sayyidina

Shah Naqshband (q) appeared to him in a vision in *khalwah*. He left his body for seven days, no movement. And his wife ran to Grandshaykh Sharafuddin (q), Grandshaykh's uncle, and said, "Abdullah Effendi died." He said, "No, he didn't die. Leave him, he will be back in seven days." So *awliya* have that power. If they tell you, accept. If they don't tell you, you are free to do what you like. But *al-amru fawq al-adab*, "the order is above good manners." If it is good manners not to drink from a cup, and if Shaykh tells you "drink", you do it. Don't say, "O Shaykh, it is your cup, it is not my cup." If Shaykh says go to this place, you go. Don't say, "I don't." Go! That is an order above good manners. In his heart it is higher than what you are thinking. There is wisdom of it, to do that.

And that is why you see them and always they know if there are objections. And Grandshaykh (q) said, bless his soul, "I never give an order except to two. Two of my students. He used to say Nazim Effendi, Husayn Effendi. They never have doubts. When Shaykh gives you an order, don't try to balance it in your balance. Don't say, "I have this, that, busy here or busy there." No, do it. One day he said to me, "I want you to take me downtown in the car." Grandshaykh (q). And it was a very new car. I will cut the story short. Would you like to hear it? (Yes, sir.) I said it before, where did I say it?

Alhamdulillah, my elder brother and my father liked to drive cars and so always we had the latest cars, ten cars. And every year we had new, we changed. One year we bought a very fancy car, very expensive, a sports car, and it was a Jaguar. And my brother and I said, "Let's go to visit Mawlana in this car." So we went, and we arrived, we went up to visit him and he said, "Today I like to go with you to the market, so you take me down." We said, "OK." So we were happy, since it was a fancy car, and it was a small car, a sports car. And he came down and said, "What is this? This is garbage. Do you think this is a car? Naqshbandis must have the best." This is the best. He said, "Change it, go get a big car." So we went down to the market and it was small. He said, "I want to buy wood." You know, they cut the wood there and sold it. So Mawlana Shaykh filled the car with wood and all the dirt that comes from the wood was coming in the small trunk and on one of the seats. And he said, "Next time don't come with that car, bring a big car." He was teaching, "Don't have love of *dunya* in your heart."

Now, according to our minds, this was the best car. But he was giving to our mind that *dunya* must not be *akbar hamminaa*, that *dunya* must not be the most of our attention. So the next time, our father bought a Lincoln so it was a big car with beige seats and we said, "*Alhamdulillah*, we take this car." We went to Syria and Grandshaykh (q) said, "*Yaa, awlaad*, I want to go buy something from the market." So we took him in that car and he said, "This is a car. This car I can go and feel OK, this is for Naqshbandi." So they like students to be the best. If you are poor, no problem, but act the best, talk the best. Then people see this *tariqah* as something great. Don't look poor. Do you understand what that means? That means don't look poor in your appearance, look rich. Look *mutahammi*, to have zeal, *yazal*, showing that you are great with this *tariqah*, not a stinky person, a poor person in your manners. Have rich manners: to accept and not to deny, to give and not to be greedy, to love everyone and to extend your hands to everyone. Even if you receive from others what you don't like, don't give it back. Keep good relationships. For seven years Prophet (s) had has

neighbor throwing garbage on his door, he never complained. Seven years and every morning at Fajr time, he saw the garbage and he took the garbage and didn't tell anyone. And finally that neighbor was dying, after seven years and he went to see him. And that neighbor said, "O *Rasoolullah*, seven years I am giving you a hard time. If this is Islam, then I accept Islam." That is the teaching of *awliyaullah*.

So we took Grandshaykh (q) and he said, "Take me to the charcoal market." There are two kinds of charcoal, the wood one, the long one, and there is the coal from inside the ground, which has a lot of dust. He bought bags of charcoal and said to the merchant, "Put it in the trunk," and that trunk became dusty black. And that was not enough; he put charcoal on the seats and he beige, clean color became all-black. And he was happy, looking at us to see what we were going to say. What you can say? And so they tell you, "Don't look at our actions; there is wisdom in it." It means don't make your heart dirty like charcoal dust; keep your heart clean." If they say, "Do this," do it. "Don't do this," don't do it. Then you will be successful.

We will continue later *inshaa-Allah*, tomorrow morning. May Allah (swt) forgive us and keep us under the mercy of His Prophet, Sayyidina Muhammad (s), and under Allah's Mercy and the mercy of *awliyaullah*. Without that we are lost.

Sayyidina Muhammad al-Busayri (q) said:

Tooba lanaa yaa ma`ahshar-Islaami
inna lanaa min al-inayaatai ruknan ghayra munhadimi.
Good tidings for us, the People of Islam,
Truly for us is a supporting pole that is never falling down.

He (s) said, *ma`ahshar al-Islaam*, People of Islam, not, *ma`ahshar al-muslimeen*, Muslims. It means People of Islam are those who accept Islam with its perfection. Muslims are not in perfection, so Muslims are not in good tidings. Those who are perfecting their Islam have good tidings. Those who are not, who backbite, do not receive good tidings. He said, "Good tidings to the People of Islam. *Inna lana min al-inayaati ruknan ghayra munhadimi*, "Allah (swt) granted us from His endless blessing a supporting pole that is never falling down." That means the Prophet (s).

O Muslims! As Mawlana says, O Attenders! If we lose love of Ahlu 'l-Bayt, then we lose love of Prophet Muhammad (s), as it says in Holy Qur'an:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

Qul laa asalukum `alayhi ajran illa 'l-muwaddata fi 'l-qurba.

Say: "No reward do I ask of you for this except the love of those near of kin." (42:23)

Say, O Muhammad, "I am not asking any return for what dawa I am delivering to you. I am not asking anything, I will give you everything. But I only ask one thing: love my family. Keep wud, compassion, emotions, love for my family."

Where is love for Prophet's family today? Where are you, Ahl as-Sunnah wal-Jama`ah, showing love to Prophet's family? That is what we are ordered to do. Allah is saying in Holy Qur'an, Qul laa asalukum `alayhi ajran illa 'l-muwaddata fi 'l-qurba. "I am not asking anything for what I do for you, but to love my family and care for them," to the Day of Judgment. Are you looking? Where are Ahlu 'l-Bayt? Write his name, write his e-mail, make a collection of Ahlu 'l-Bayti families. There must be millions in this time from Ahlu 'l-Bayt! Do you have a relationship together? No. That is what Prophet (s) is asking, "I am asking only to keep love to them." That means you must look for them, and especially some Ahlu 'l-Bayt who are awliyaullah. Do you look for them.?

And that is our message. Allah (swt) put *awliyaullah* everywhere in the world to guide us to Ahlu 'l-Bayt, to see them and to take *barakah* from them. Most, if not all *awliyaullah* are from Ahlu 'l-Bayt. Look at Sayyidina Salman al-Farsi (r) who is not from blood of Prophet (s), but whom Prophet made him to be from his family because of his love for him. Some are like Salman al-Farsi, considered to be from Ahlu 'l-Bayt. Prophet (s) left an authentic hadith, "I am leaving behind two things, that you never lose the way: *kitaabullah*, the Book of Allah, and *`itratee*, my family." He put his family up with the Book of Allah. Look after Ahlu 'l-Bayt. If you are really *`ulama* you know that He honored them to be from Ahlu 'l-Bayt. Not everyone is from Ahlu 'l-Bayt. Allah (swt) gave them that love from Prophet (s), and everyone has to respect them. May Allah (swt) give us the respect that is needed for Ahlu 'l-Bayt, and may Allah bless us.

Bi hurmati 'l-habeeb, bi hurmati 'l-Fatihah.

Knowledge of Taste and Knowledge of Papers

*A`oodhu billahi min ash-Shaytaani 'r-rajeem. Bismillahi 'r-Rahmaani 'r-Raheem.
Nawaytu 'l-arba`een, nawaytu 'l-`itikaaf, nawaytu 'l-khalwah, nawaytu 'l-`uzlah,
nawaytu 'r-riyaadah, nawaytu 's-sulook, lillahi ta`ala al-`azheem fee hadha 'l-masjid.*

Man dhaaqa zhafar, wa man lam yudhiq khasir? Who tastes will succeed, will win, and who does not taste will lose, and between succeeding and losing there is no description and no resemblance. The one who succeeds will know the purity and the taste of that food. The one who is not tasting is like a patient who has lost taste in his mouth. Whatever you give him of the best food or grass, it is the same. If you give grass to the one who has the ability to taste, he will not take it, he will say, "No, give me the best of what you have. I am looking at your generosity, give me from the best." The other one is sick, a patient, so whatever you give him he will take, because he just wants to fill his stomach as he has no taste. It is like feeding someone by a stomach tube to keep him alive. But the one you are feeding through the mouth is far better, because he has the sense of taste and he will appreciate what Allah gave him.

Awliyaullah are the ones who have taste. For those who are not reaching that level, it is very difficult to explain it to them because they don't feel it. It only becomes like `Ilm al-Awraaq, Knowledge of Papers, with no more knowledge of taste. And not everyone can reach `Ilm al-Adhwaq, Knowledge of Taste, because there is a problem within us that we are not able to overcome: we allow our ego ride us. However, *awliyaullah* are able to ride their egos. Allah said in Holy Qur'an:

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ

Wa a`aida lahum mastata`tum min quwwah turhiboona bihi `adoowuallah wa `adoowakum.
And prepare against them all you can of power, including steeds of war, to strike terror into (the hearts of) the enemies of Allah and your enemies. (8:60)

Electricity has power that if you touch, you can faint or maybe die. Power is a strong support that Allah is sending to us. When Allah is saying, "Prepare for them power," that means power to make your enemy faint or be killed. When Allah orders something, it means he is giving support for that and the support is there. *Awliyaullah* take that support, not accepting their own power, but to take from Allah's Ocean of Power, Bahr al-Qudrah. When they take from there, they are supported against their Shaytan who keeps running after everyone. Prophet (s) said, "I am the only one on earth that *aslaamtu* Shaytan, I made my Shaytan surrender to me."

Who is the biggest enemy to Prophet (s)? It is the one who refused to make *sajdah*. When Allah ordered angels to make *sajdah* to Adam (a); he refused due to seeing that light of

Muhammad (s) in Adam's forehead. Out of jealousy he refused, claiming, "Why he has to take Maqaam al-Mahmoud and not me?" and so Allah cursed him. Prophet (s) said, "I made my Shaytan surrender." That means, "I made Iblees surrender to me." It means, "O Iblees! You have to know I am Muhammad; Allah gave me Maqaam al-Mahmoud, and He sent me as a mercy to humanity! As much you run after people of my *ummah*, they are mine and you will not succeed because the *ummah* is for me! Whatever you make them do, I am taking them to Paradise." For sure Prophet (s) will not allow that anyone will go without *shafa`ah*. Prophet (s) said:

شفعتي لاهل الكبائر من امتي

Shafa`tee li ahl al-kabaa'ir min ummatee.
My shafa`ah is for the big sinners. (Tirmidhi)

This means the small sinners are already included, because all of us do sin. Although Allah gave Prophet *shafa`ah* and he will take the *ummah* with him to Paradise, we must still struggle to make our Shaytan surrender, we must not leave it loose. Don't leave your horse loose. You cannot hold the horse, you have to keep the reins in your hands. Allah (swt) said:

Wa a`idda lahum masta`taum min quwwah. Against them make ready your strength to the utmost of your power. (It means:) "Whatever you can prepare, whatever you are able to, do it!" That means Allah will not burden you with more than you can carry. Allah is "al-Ghafoor" and "Arhamu 'r-raahimeen." Whatever you can do, struggle against Shaytan! People are not your enemy. Today they say, "This country is an enemy to us." They want to make enmity:

فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ

faman `afaa wa aslaha fa ajruhu `ala Allah.

Why make enemies? "I make a rocket, you make a rocket. I make an atomic bomb, you make an atomic bomb." For what? This is arrogance, to say, "I am stronger than you. I want you to be under my feet." In this way they are creating enmity.

Allah (swt) is telling you your enemy is Shaytan, no one else. So if you want to succeed, prepare whatever power you can for that struggle. It is like struggling to start a car in winter. You want to run it, but on cold days it doesn't start. You try and try, and then after a while, it starts. You keep trying until the battery finishes. Allah is saying to keep struggling until your battery is finished; then you have surrendered to Allah (swt). Don't lose hope! Allah said, min ribat al-khayl, "prepare reins." He didn't say, "Prepare horses only." You need a horse to fight your enemy, which means you need a vehicle.

O Muslims! You have to know that every word in the Holy Qur'an has a meaning. not the meaning that comes to your mind, but thousands of meanings. He told you to prepare your

power and then prepare your vehicles, horses. You must prepare your reins. How do you control that horse? You need a vehicle that will take you wherever you are going and which is under a command. In a car you have brake, whether it is a stick shift or automatic. You have everything on an airplane to make sure you are running it well. You cannot run a car without a steering wheel. Allah is saying that you have to prepare horses, but you have to be ready with reins.

And the example of that is, one of the *awliyaullah*, Sayyidina Abayazid al-Bistami (q), who reached a highest level in his time. He was able to hear heavenly voices coming. He was in the Ka`aba holding the round chain that opens the door to the Ka`aba, saying, "*Yaa Rabbee!* Give me permission, only five minutes to catch Iblees. I will catch him and chain him so that he cannot run after *ummat an-nabi*." One *wali* has that power, so what do you think of other *awliya*? Allah gave them power as they prepared themselves.

A voice came to his heart, "*Yaa Bayazid*, why are you asking? Do you think I cannot stop Iblees? Without a second or a moment, with no time, if My Will comes to stop it, immediately he is melted! He will disappear from this universe. *Yaa Bayazid!* Look up above you at the *multazam*, at the door of Ka`aba." He looked up and fainted. Allah left him in that state, and after a while he came back to normal, and began to crawl around the Ka`aba saying, "*Yaa Rabbee `afwak wa ridaak*, Your forgiveness and Your mercy! I made a mistake to interfere in Your Will. I am asking forgiveness."

Allah (swt) said, "*Yaa Bayazid!* What you saw is My manifestation of My Mercy descending on My House."

طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ

Taahhir baytee li 't-taa'ifeen wa 'l-'akifeen wal wa 'r-ruka'i 's-sujood.

That they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves (therein in prayer). (2:125)

"I am sending that mercy on my House. *Yaa Bayazid*, if you catch Iblees that means no one is going to struggle, and I give My Mercy to those who are struggling. If there is no Shaytan, it is as if people are living in Paradise, then all are on the same level. But I let them to struggle to manifest on them My Mercy. And when My Mercy is manifested, those who receive more are more near, those who receive less are farther away."

That is why *awliyaullah* are able to prepare that power, that possibility of, "prepare your power". Sometimes you see on a remote control or in cars, or anywhere else, a button labeled "power". If you don't press that button, nothing works, although you continue to play with the remote. Press the power button and all the other buttons will work, even thousands of buttons. Look at a space shuttle, how many thousands of buttons it has? But they need one button in the beginning. If you open that one button, then everything opens to you and then you can taste everything. There is a button with 10 watts or 20 watts, or 30, 240, 360, 1,000 volts, 10 megavolts, or 100 megavolts. It depends on how strong your button is. Allah (swt) said, "O

Bayazid! However much I am sending and people are taking by struggling against their egos and purifying themselves, they are going to receive that *rahmah!*"

Why Allah sent Ummat an-Nabee or all of humanity to circumambulate His House? Why do we have to go there to circumambulate, are we going to circumambulate the walls? What is inside? Some people go inside, and they find it just like the outside. The inside is not visible, it is like an X-ray, not visible to your eyes but visible to the eyes of the machine. Are the eyes of a machine better than your eyes? No. So why can't our eyes see, and the eyes of the machine can? Because the button for our eyes is not pressed. You press the button on the machine to give it power. *Awliyaullah* have pressed that button already. That is why they are explaining about those five different types of *awliya* and the many different groups. But all of them come under a leader, as all prophets come under the Seal of Messengers, Sayyidina Muhammad (s). All *awliya* come under the *ghawth*, who inherits from the heart of Prophet (s). His button is huge, and under him are the five *qutbs*, and under them are five groups of *awliyaullah*. We mentioned the five *qutbs*: Qutb, Qutb al-Bilaad, Qutb al-Mutasarrif, Qutb al-Irshaad, and Qutb al-Aqtaab. And under each there are five groups and under them, there might be up to 70,000 *awliya*. Under each *qutb* there is a head of each group; head of Budalaa, head of Nujabaa, head of Nuqabaa, head of Awtaad, and head of Akhyaar. And under each of them come 70,000 *awliya* that are spread out, and all have power buttons. Some have more, some have less. They have prepared themselves, they have that power.

But without a vehicle you cannot move; their guides as their vehicle. That is why it is very important to have a vehicle. You need to have *quwwah*, *wa a`idda lahum*, and He added on that *wa min ribaati 'l-khayl*, "from reins of horses." That means you need a vehicle with reins that takes you to safety. *Turhiboon bihi `adoowullah wa `adoowakum*, "(You will) strike terror into (the hearts of) the enemies, of Allah and your enemies." Who is Allah's enemy? Allah's enemy is Iblees. And who are human beings' enemies? They are devils and evil *shaytans*, and Iblees. How do you terrorize them? By not listening to them; then they become upset with you and come more heavy on you. That is what happened with Sayyidina Abu Yazid al-Bistami (q).

One time he was visiting Madinah al-Munawarra, the *maqam* of Prophet (s), and it was raining heavily. He saw someone holding a lot of reins and passing them to people who were also there to visit. He was putting a rein on every one's mouth. Abu Yazid (q) looked at him with a normal look; he is a man, giving them reins like we put on horses. Then he looked with heavenly power and saw that is Iblees. There is a place in everyone's heart where he can enter. *Thumma aamanoo*, *thumma kafaroo*. One time we are in belief, one time we are in unbelief; one leg here, one leg there. We hope we are always on the good side and for when we are on the bad side, we hope Allah forgives us.

Abu Yazid (q) said, "Do you have reins for me?" Iblis replied, "O Bayazid! For all of these I have reins, but you I will ride without reins!" For that one moment of heedlessness, it came. *Awliyaullah* are not *ma'soom* (innocent) like prophets. One moment made him fall. He said,

"I don't need reins to ride you, these are easy." And Abu Yazid (q) cursed him saying, "O you *mal`oon!*"

For the next few days it was raining constantly. You know the Earth there doesn't swallow rain water for the benefit of people, to make streams to run. Madinah was flooded, water was coming up to the necks of people. I saw that one time in Mecca. Entire Mecca was flooded and in the Ka`aba water reached to your neck. This was when we were doing *tawaaf* with Mawlana Shaykh Nazim (q) in 1979. We did the first *tawaaf*, then the second, the third, and at the beginning of the fourth *tawaaf* Shaykh Nazim (q) stopped. He raised his hands and said, "O Allah! We are coming all the way here. Send us Your mercy, send us the rain." And he made a *du`a* that I had never heard before, a very strong one. When he finished his *du`a* we began the fourth *tawaaf*. As soon as we passed Hajar al-Aswad, clouds came from everywhere, formed a thunderstorm, and it began to rain. There was no possibility for the rain water to drain. The Ka`aba was filling up, the Haram filled with water up to our necks. I experienced that.

So when the water filled up in Madinah, Abu Yazid (q) saw an old man in trouble, and he asked that one, "O! May I help you?" He said, "I have to cross from here to there." So Abu Yazid (q) said, "Okay, I will carry you," and he climbed on Abu Yazid's back. When they reached the other side and Abu Yazid helped him to dry ground, that one turned smiling and said, "You see Abu Yazid! I told you I will ride you without reins!"

From one moment of heedlessness he had to pay that big invoice, that big price. Allah (swt) gave *awliyaullah* that power to prepare their strength in order to defeat Shaytan for the benefit of the *ummah*. That is what we were describing yesterday, the Budalaa, the first of these *awliya* after *qutbs*. There are too many powers, spiritual and physical, that we explained some yesterday. This is an abbreviation between two brackets, only to understand that we are explaining, reading, or teaching from papers, but Mawlana wants us to taste what he wants to say. It is very hard to understand how these *awliya* work. So now between the brackets there is an insert to show you that there are such men to whom Allah gave authority for the benefit of all humanity.

May Allah (swt) forgive us and bless us. We will continue next time, *insha-Allah*.

Wa min Allahi 't-tawfeeq, bi hurmati 'l-habeeb, bi hurmati 'l-Fatihah.

Saints Dwell in What Allah Likes

As-salaamu `alaykum wa rahmatullahi wa barakaatuh

(Mawlana asks for tissues to blow his nose.) Toilet paper. When your *nafs* becomes a toilet then you must be happy. You ask for tissues and they bring toilet paper. No, it is good, because Allah is teaching us that your ego must not be higher than that.

*A`oodhu billahi min ash-Shaytaani 'r-rajeem. Bismillahi 'r-Rahmaani 'r-Raheem.
Nawaytu 'l-arba`een, nawaytu 'l-itikaaf, nawaytu 'l-khalwah, nawaytu 'l-`uzlah,
nawaytu 'r-riyaadah, nawaytu 's-sulook, lillahi ta`ala fee haadhal masjid*

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

Ati`ullaha wa ati`u 'r-Rasoola wa ooli 'l-amri minkum
Obey Allah, obey the Prophet, and obey those in authority among you (4:59)

Two or three days ago, Mawlana Shaykh gave a *suhbah*, and said, "I have to go down to that level in order that we can learn where we are standing. And he said that, however high you think of yourself, you are never going to see yourself higher than a president or a king of a country. He said, "O presidents, O kings of countries! Where do you think you are going?" (someone offers Mawlana Shaykh tissues. He smiles and says, "Allah changed it. Okay put both together.") "Where do you think you are flying?" There is nothing higher than that in *dunya*, in the ego realm. This is important for us to learn, to understand later what are the meanings of the various levels and ranks. I will repeat them another time.

There is the level of Ghawth and then the five *qutbs*: Qutb, Qutb al-Bilaad, Qutb al-Aqtaab, Qutb al-Irshaad, and Qutb al-Mutasarrif. Then under every one of these there are the five different groups of *awliya*; Budalaa, Nujabaa, Nuqabaa, Awtaad, and Akhyaar. In order to understand their levels or what they do, because if we meet one of them, we see something of *mughayyar at-tafkeer*, contrary to what we think. You think this way, that is correct, but that *wali* is acting differently and you protest, complain, and sometimes you run away and say, "Oh, what is he doing?" You don't know; it might be a test for you.

Allah (swt) gave a big example in Holy Qur'an where He sent Sayyidina Musa (a), who came with Shari`ah, the heavenly constitution. He sent him to one of His servants to whom Allah gave a different kind of knowledge. He was not able (to keep patience with that one). *innaka lan tastati` ma`eeya sabra*. He (Khidr) said to him (Musa), "You cannot be patient with me." If he was patient, the knowledge would have opened up, but Allah wants us to learn, so He used this as an example for us. So to go along with someone to whom Allah (swt) has given a knowledge different from your knowledge, you will not meet (come to terms), because their

knowledge is the destruction of the ego, they want to destroy your ego and kill it. So what did Sayyidina Khidr (a) do first? *Bismillahi 'r-Rahmaani 'r-Raheem*.

فَانْطَلَقَا حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتُهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا

*Fantalaqaa hatta idhaa rakiba fi 's-safeenati kharaqahaa. Qaala akharaqtahaa li tughriqa ahlahaa.
Laqad ji'ta shayan 'imraa.*

So the two set out until, when they were in the ship, he made a hole in it. (Moses) said, "Have you made a hole to drown the folk therein? Verily you have done a dreadful thing!" (18:71)

When they went on the boat, what did he do? *Allahu Akbar!* He made a hole. It might be that he had some kind of drill at that time, so he drilled it. How did he make the hole? It didn't mention in Holy Qur'an that he had equipment. If there was equipment, it was a very old kind of equipment and it would take a long time to make a hole. But with the heavenly power Allah (swt) gave to him, *alamnahu min ladunna `ilma*, "We have taught him from heavenly knowledge." (18:65) By looking, he made a hole. So what happened? *Qala akhraqt*, Sayyidina Musa (a) asked, "Did you make a hole in order to make it sink and drown the people within it?" Of course, that is the Boat of Safety. What is the boat? It is to take you from a shore to another shore. But that vehicle you went on is your ego. That is why *awliyaa* want to make a hole in your ego. They want to suck away your ego, to throw it out and then you don't need it anymore. Even if there are hundreds of holes, the body will fly, as when Sayyidina Jalaaluddin ar-Rumi (q) was whirling, he was rising and was lifted up as gravity was no longer able to pull him down.

Sayyidina Musa was unable to accept that hole, and he complained. Sayyidina Khidr said, "I told you, you are not patient." How did Allah (swt) give Sayyidina Khidr, *al-jassaara hatta yukhatib Musa bi hadhal-khitab*? He gave him that bravery or courage to speak like that to Sayyidina Musa, who is *ulul al-adham*, one of the five highest prophets. Sayyidina Khidr must be bowing to Sayyidina Musa, giving respect and honor to Sayyidina Musa. But Allah (swt) gave him that courage to teach, not Sayyidina Musa, because it may be Sayyidina Musa was hiding his reality from Sayyidina Khidr to teach us, so we may learn.

He said, "Why did you do that?" So Khidr said, "I told you, you will not be patient with me! Wait for the second step."

That first incident is easy. The second one was, they left the boat and it was sinking, sinking, sinking. When they reached the other shore, Sayyidina Khidr killed a boy.

فَانْطَلَقَا حَتَّى إِذَا لَقِيََا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا

Fa antalaqa hatta idhaa laqiya ghulaaman fa qatalahoo qaala aqtalta nafsanzakiyyatan bi ghayri nafsini laqad j'ita shay'an nukra.

Then they proceeded until, when they met a young man, he slew him. Moses said, "Have you slain an innocent person who had slain none? Truly a foul (unheard of) thing you have done!" (Surat al-Kahf, 18:74)

Sayyidina Musa (a) said, "How? First we understand the boat, but now you are killing someone who did no sin." Sayyidina Khidr (a) repeated, "I told you that you are not going to be patient with me."

That is why it is very difficult to go along with these *awliyaullah*. Yesterday they were telling me there were viewers on Sufilive who could not go along. They love the shaykh, but they said, "We see things around the shaykh that we don't understand." They are around the shaykh but cannot understand, how it is that the shaykh does not object. He is in complete submission to Allah's Will, whatever Allah put for him. For such people, whatever comes or goes, they submit. People cannot accept or understand, so they complain. But they have to know that the *wali's* knowledge is not equal to the knowledge of normal people. If Allah (swt) doesn't give you that knowledge, you cannot understand the work of someone who has that knowledge. It is like what happened with Sayyidina Musa (a), who is not a normal person--he is a prophet and a messenger--but Allah (swt) didn't give him that knowledge, to show him, "What I give you, I give you. What I give someone else, don't try to ask about it."

And then Khidr did the third thing for Musa.

فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ
يَنْقُضَ فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا

*Fa antalaaq hatta idhaa atayaa ahla qaryatin istat`amaa ahlahaa fa abaw ayn yudayyifoohuma
fawajada feeha jidaran yureedu an yan qadha fa aqaamahoo qala law sh'ita lattakhadhta alayhi ajra.*
Then they proceeded until, when they came to the inhabitants of a town, they asked them for food, but they refused them hospitality. They found there a wall on the point of falling down, but he set it up straight. (Moses) said, "If you had wished, surely you could have exacted some recompense for it!" (Surat al-Kahf, 18:77)

The third incident was, they entered a village and saw a wall completely falling apart and the treasure that was under it was going to be exposed. So Sayyidina Khidr (a) immediately restored the wall, although when they entered they asked people to host them and they refused. This means that when someone harms you, return it with goodness. And Sayyidina Musa (a), in his Shari`ah, constitution, it is written, *Al-`ayn bi 'l-`ayn*, "An eye for an eye." If someone pokes your eye, you poke his eye. *Wa 's-sin bi 's-sin*, "and a tooth for a tooth." If someone broke your tooth, you break his tooth. In another Shari`ah of Sayyidina `Isa (a), whoever hits you on your right cheek, turn the left for him to hit. In the Shari`ah of Prophet (s), the highest level of *ihsaan* is to submit. If they hit you, don't move, because when you turn, as Sayyidina `Isa (a) said, "When they hit you on your right, turn for them your left," ego is there. It is saying, "I am better than you. You are hitting me on my right, and I am turning for you my left, beat me also." There is some kind of egoism there. But in the

Maqaam al-Ihsaan as taught by Prophet (s), you submit. They beat you on the right, they beat you on the left, they beat you on the head, wherever they beat you, you are submitting.

To understand *awliyaullah* is very difficult. But we are giving these examples so that even if we can't explain, at least we can understand their powers. So Mawlana Shaykh Nazim (q) said, "O presidents and kings! I am sorry to say this," and I am quoting, "but I have to say it. You are sitting in your big palaces and sometimes meeting other presidents. And then a bell is ringing. What do you do? You leave the important session entirely and run, responding to that bell. Because that place is calling you, 'Come, come to me, I am waiting. I love you. I want to see you there. I cannot be without you. Leave your palace and come to my toilet quickly!' So you leave your palace and go down to that place." Especially if you have a bad stomach, it keeps ringing and you might cancel all your meetings!

Allah is showing no matter how you can be the highest, don't think you are the highest. "I made you to be in need for the lowest." Don't see your ego. *Awliyaullah* don't like you to *as-sima`*, listen to your ego or to something coming out of your ego; they want you to listen only to what Allah and His Prophet (s) are ordering you.

مَنْ يُطِيعَ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

Man y`ooti` r-rasoola faqad ataa` Allah.

Whoever obeys the Prophet (s) obeys Allah. (Surat an-Nisa, 4:80)

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

Ma `atakaum ar-rasool fakhudhoo wa nahakum `anhu fantahoo.

"Leave what Prophet (s) forbade and take what he ordered. (Surat al-Hashr, 59:7)

So, in order to understand, Imam Shadhili (q) said, *Alfaw abaauhum daalleen*, "They followed traces and footsteps of their ancestors who are on the wrong way." Don't follow their footsteps or their traces, they are *daalleen*, "on the wrong path;" they deviated from the right path. Prophet (s) said, "We are, *nahnu ummatan wasatan*, a moderate nation, in the middle, not on the two extremes." We are not on the right side too much and not on the left side too much, but in the middle. We are not so liberal; we have to know our limits. Know your limits, like in a country you have laws and you have to know your limits, you cannot trespass them.

Why do some people say, "You have to be liberal, if you are liberal your Islam is good." No, that is not correct. You are liberal in the meaning of what Islam is giving you, in the knowledge of the constitution. And you are liberal in the meaning of what your country's constitution is. You cannot trespass against it. Can you trespass against the police and say, "I don't want to give my ID or my driver's license." What will happen? You will go to jail. If the police say, "Give me your ID," what do you say? "Yes, sir! This is my ID." Be moderate. Don't say, "no," or you will end up in jail.

Awliyaullah look at you and they know what is your ID. If they say, "Give us your ID," you don't say, "no." This means you have to submit. When you don't submit to your shaykh, you're finished. Even if you do whatever you like to do, you cannot be raised up. *Al-amru fawqu 'l-adab*. Amr, the order of the shaykh, is above your knowledge, even if you are the biggest scholar. How a scholar of Islam, those who knew that matter, came to the *shuyookh* and it might be that the shaykh is not on the academic level of the scholar, but he is a *wali* in spiritual, heavenly knowledge, which is better. You have to surrender to him even if you are the biggest scholar and you know everything. No, you know everything by *awraaq*, papers, but you don't know everything by taste. Taste is different. Even if he gives you a small sip of taste, any, it is enough for you to save you on the Day of Judgement, because he gave you something that refreshed your body Today they say an "energy pill" gives you energy.

So Imam Shadhili (q) said, "Don't follow your ancestors who deviated; if they were wrong, don't follow them."

ألفوا ما وجدوا آباءهم الضالين علي.

Alfaw maa wajadoo abaaum ad-daalleen `alayh

"They followed the footsteps of their ancestors, but they were wrong."

But, as we said, when the *wali* gives you an order, the *wali* is above your decisions and your knowledge, so even if you think it is wrong, you must do it.

Of course Sayyidina Khidr knew you cannot make a hole in a boat. But he made a hole, as there was a wisdom to save that boat from the king who was a tyrant. He was taking the boat of every poor person. Allah didn't show that knowledge to Sayyidina Musa, but showed it to Khidr. So when they asked Imam Shadhili (q) about *sim`a*, hearing, he said, "Be careful of what your ego wants you to hear. Only hear what Allah wants you to hear. Ego likes you to hear itself and it doesn't allow you to hear what Allah wants."

رأيت بالمنام كائي بين يدي كتاب الفقيه ابن عبد السلام. وفي يدي الأخرى أوراق من الشعر فتناول أستاذي الكتابين مني وقال لي كالمستهزئ: أتعدلون عن العلوم الزكية من أكثر من هذه فهو عبد هواه وأسير شهوته ومناه! قال: بهذا الشعر يسترقون قلوب الجهلاء

And he said, raita bi'l-manaam ka-annay bayna yadayya kitaab al-faqeeh ibn `abd as-salaam. wa fee yadee al-ukhra awraaqan min ash-sha`r. fa tanaawala ustaadhee al-kitaabayn minnee wa qaala lee ka'l-mustahzee ata`diloona `ani 'l-`ilm az-zakiyya

"I saw in a dream, as if between my hands is the book of one of the famous scholars, Ibn Abdus-Salaam. And in the left hand, *awraaqan min ash-sha`r*, 'papers of poetry.' One is a book of a very scholarly *wali*; he is a scholar and a *wali* at the same time. And in the left hand is a book or papers of poetry."

Today they study Sayyidina Jalaaluddin Rumi's (q) poetry. Do they know more than that? They explain but do not understand the taste of his poetry; they read it as a poem.

Imam Shadhili (q) continues, "I saw my teacher standing and saying, *fa tanaawala kitaba faqeehihi biyameenihi wa awraaq sha`ar bi yassaarih*. "I saw the books of Abdus-Salaam in his right hand and in his left hand, a book of poetry. And he said sarcastically, *ata`diloona `ani'l-`ilm az-zakiyya fa ashar ila awraaq ash-sha`r fa ramaahaa fi 'l-ard*, 'Are you balancing? What kind of value are you giving? You are preferring the poetry over the scholarly writings of that *faqeeh*?' And he took the poetry and threw the papers on the floor. He said, *fa man akthar min hadha fa-huwa `abda hawwaahu wa aseeru shahwatahu wa munaahu*, 'Who will give more attention to these papers of poetry,' (opposed to the real knowledge of *awliyaullah*), *fahuw `abdun marquqan li 'l-hawaa*, 'he is slave of his desires,' *wa aseeran li shahwatih*, 'and he is a prisoner to his bad desires and he is also a prisoner to what is *muna*, something that is good but he became a prisoner to that arrogance or pride of that kind of knowledge that is in poetry.' And he said, *yastariqoon quloob al-juhalaa*, 'This poetry is only to attract the hearts of heedless people.'"

When they write these songs and sing them, it is not in Allah's Way. It is describing *dunya* and making all children, youth, and adults run to it. They don't listen to Imam al-Busayri (q), they say it is *bid`a*. When someone is describing Prophet (s) and something heavenly, they say, "Oh, that is *bid`a*." They run after their desires.

لا يَقْدِرُونَ عَلَى مَعْرِفَةِ اللَّهِ فَيَتَمَائِلُونَ عِنْدَ سَمَاعِهَا وَ لَا اِكْتِسَابِ الْعِرْفَانِ

laa yaqdiroon `alaa ma`rifatullah fa-yatmaaeeloona `inda simaa`iha "They have no will for goodness." *Wa laa 'ktisaab al-irfaan*, and "to reach Gnosticism"

Allahu Akbar! They sway when they hear Shakespeare. You see how they go and dance. Especially these songs of Hollywood and the Middle East. There are more cable stations now for Arabic popular music than stations teaching *irfan*, Gnosticism, real spirituality.

وَلَمْ يَنَالُوا الَّذِي يَنَالُهُ أَهْلُ الشُّهُودِ

Wa lam yanaaloo alladhee yanaalahu ahl ash-shuhood.
"They will never reach what the People of Vision will reach."

They are only listening, and they think what satisfies their egos is all there is. But they are not able to visualize that what they are hearing is what Allah wants. Allah wants you only to hear *dhikrullah*. He wants you to hear only His Name and to be remembering Allah and his Prophet (s).

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

alaa bi dhikrullahi tatma'inu 'l-quloob.
In the remembrance of Allah do hearts find satisfaction. (13:28)

And that is what Grandshaykh (q) is mentioning:

وَطَهَّرْ بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ

Wa taahhir baytee li 't-taa'ifeen wa 'l-'akifeen war-ruka'i 's-sujood.

And sanctify My House for those who compass it round, or stand up, or bow, or prostrate themselves (there in prayer). (22:26)

Allah has *gheera*, possessiveness. He wants His servant to be for Him only, not for Iblees or Shaytan. He wants you to be only for Him! When Prophet (s) demonstrated he was for Him, Allah raised him, calling him for Mi`raj. He raised him by putting his name with His Name before all Creation, because He loves him. He doesn't want anyone to share that. What are we doing? We are running after ourselves and our desires and excitement. *La in lam yantahi dhaaliman la*, "If that oppressor who does not follow the footsteps of Prophet (s)..."

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

Qul in kuntum tuhiboonallah, fattabi'oonee yuhbibkumullah.

If you say you love Allah, then follow me. Allah will love you. (3:31)

Don't listen to what is coming to your ear. You have to check, as you are not yet ready. If you don't have a real shaykh but only a fake shaykh, what comes to your ear might not be correct. A real shaykh can correct you from far away and even fix your hearing. Allah said if you are an oppressor, not listening to what He likes, he will flip you upside-down. Heavens will be Earth and your Earth will be Heavens.

He said, "No, it is not what you are explaining." See how the shaykh interferes quickly.

إِذَا كَانَتِ الرُّوحُ بِأَمْطَارِ الْعُلُومِ دَارَةَ وَالنَّفْسُ بِالصَّالِحَاتِ نَبَاتَةً

idhaa kaanat ar-roohu bi-amtaari'l-'uloomi daaratun wa an-nafs bi-saalihati nabaatatun

"If the soul has been showered with heavenly rain, the rain of knowledge, it is going to be *daaratun*, like pearl, glowing and shining, and whatever the ego is doing will come out from it, as when grass grows it comes up and grows under the rain of that knowledge. That is okay. That is why, with the knowledge that Allah showered on Sayyidina Khidr (a), he was under it. Whatever his *nafs* did, whatever he did, was okay. Although he made a hole in the boat, killed the boy, and built the wall, it was okay. Meaning he gave you a vehicle with a hole, it cannot reach anywhere. But even if it has a hole, the way you are going has lots of holes and will make all your good *`amal* disappear. You must be careful. Then when you are careful, kill the boy (the ego). And when you submit, *`allamnaahu min laddunna `ilma*. When he stopped Shaytan from attacking the treasures of your heart, he made it safe for you in a safety box so Shaytan cannot touch it.

Therefore, if the showers on the soul are *daaratun*, showering you with that knowledge, the soul will grow, and then the heavenly self will do what is written according to Allah's Will. Then

فقد ثبت الخير كله

thabat al-khayr kullih,
"Confirm whatever you do."

. But what if the self was successful, *war-roohu maghloobatan*, and the soul is defeated by the ego? That is why you have to be careful of what you listen to. Today when they go to the music areas, they sway. So he said,

إذا كان النفس غالبية إلا حصل القحط والجذب

idha kaana an-nafs ghaalibatun illa hasal al-qaht wa 'l-jadab
"If the ego was successful, then there will be no crops and there will be drought."

Everything will be finished. Whatever you do is not going to be fruitful. *Fa anqada al-amr wa ja ash-sharr kullahu*, "Therefore, we say *al-amr fawq al-adab*, do what they say." Don't say, "What is this or that?" Kill the boy, kill the boy!

Sayyidina Musa (a) is teaching Ummat an-Nabi that if you allow the soul to be conquered, all of your affairs will be upside-down and evil will come. So then what do you need? You need Allah's words that will guide you, and the words of His Prophet (s) or knowledge of His Prophet (s) that will cure you. Allah guides and Prophet (s) cures. Allah shows you the way; that is His will, and Prophet (s) shows you what you need. *Awliyaullah* take from the heart of Prophet (s) as he guided the Sahaabah (r). *Awliyaullah* can follow the way of Sahaabah (r), how they were interacting with Sayyidina Muhammad (s), the Seal of Messengers.

وأهل الحق إذا سمعوا اللغو أعرضوا عنه. وإذا سمعوا الحق أقبلوا عليه

Wa ahlu 'l-haqq idhaa sami`oo al-laghwa `aridoo `anhu. wa idha sami`oo al-haqq aqbaloo `alayh.
"If People of Haqq hear nonsense they leave it, and if they hear words of truth they run to it."

وَمَنْ يَفْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا

wa man yaqtarif hasanatan nazid lahu feeha husnan
And if any one earns any good, We shall give him an increase of good in respect thereof. (42:23)

"And those We reward more and more", o these are some of the characteristics of *awliyaullah*. We will continue next time, explaining more and more, until we come to describe the levels of different *awliya*.

Wa min Allahi 't-tawfeeq, bi hurmati 'l-habeeb, bi hurmati 'l-Fatihah.

The Story of Imam Ahmad ibn Hanbal (q)

If some people don't have eyeglasses they can't see, and with eyeglasses they can see. So eyeglasses are important for those who don't have perfect vision, and if they don't have perfect vision, they are nearsighted, measuring minus one, minus two, three, or four, up to minus twenty, which is total blindness. And also a person might be farsighted. If you can't see, you need eyeglasses, which means you need someone to show you the way. And that's why Abu Yazeed al-Bistami (q), one of the greatest *awliyaullah*, said, *man lam yakun lahu ustadh fa imaamahu 'sh-Shaytan*, "Who doesn't have a guide, his *imam* is Shaytan, the devil." And it is said, *man lam yakun lahu shaykh fa-shaykhahu 'sh-Shaytan*, "Who doesn't have a shaykh, his shaykh is whatever gossips come to his heart, and he will follow that."

So *awliyaullah* became *awliyaullah* not because of their progress in scholarly matters, but because their guides guided them. So the importance is on the guide: how strong he is and how much power he has to guide those who are listening and following his teachings. That is very important to know and understand. It's not so easy that you will be able to reach by learning, reading books, and studying, but it's important to reach when your guide is teaching, and Allah (swt) guided everyone to something, or to someone. He guided the *Sahaabah* (r) to Prophet (s) and He guided *ummat an-Nabi* to Prophet (s), who said, "Whoever you follow from my *Sahaabah*, you will be guided."

This is an example from one of the biggest scholarly shaykhs and many people follow his *madhhab*, that in his time two big *imams* of Islam were following, like teacher and student: Imam Shafi'ee (q) and Imam Ahmad ibn Hanbal (q). Imam Ahmad ibn Hanbal was following Imam Shafi'ee, and after Imam Shafi'ee passed away, Imam Ahmad ibn Hanbal established his own school of thought, which today many people follow. He was a very scholarly person, and all of the *a'immah* (imams) were, but this is one example.

One time Imam Ahmad ibn Hanbal was in an association with Imam Shafi'ee and suddenly one *waliyullah* came, whom Imam Shafi'ee respected a lot. And I heard from Grandshaykh (q), and it is very well established in Shari'ah that the water from ablution is dead water because it takes all your sins and illnesses. The water of *wudu* cleans you and then it becomes dead and you can't use it. That's why some people throw it in the garden or outside, because you can't consume it. So they were discussing some issues and Grandshaykh (q) said, "When that *wali* came to Imam Shafi'ee's association, not talking, only listening, people didn't give attention to him. But when he made ablution, Imam Shafi'ee used to drink that water, although he knew in Shari'ah you can't drink it, but he drank it for *barakah*. That was Shayban ar-Rayy (q), a very high *wali* who was also *ummi*, illiterate, but Allah (swt) doesn't look at who is literate or illiterate, and He made his heart and tongue connect.

So Shayban ar-Rayy (q) came and sat with them in their association and at that moment Imam Ahmad ibn Hanbal looked at Imam Shafi`ee and said, "O my shaykh! *li unnabih haadha `alaa nuqsaana `ilmihi*. I want to emphasize and bring to the attention of that person!" He didn't call Shayban ar-Rayy by name, he only said, "that person," not giving importance. "He must complete his knowledge as he doesn't know anything!" Then he pointed to Shayban ar-Rayy, saying, "I want to bring to his attention that he is lacking `ilm, *li yashtaghil li tahseeli haadha 'l-`ilm*, in order that he will go and learn a little bit."

Today they say you need a certificate, a paper that says you are an `alim, or else they consider you are nothing. How do they know you are nothing? Shayban ar-Rayy (q) didn't know how to read or write, and Imam Ahmad ibn Hanbal (q) wasn't giving him importance. Imam Shafi`ee (q) said, "Wait, don't touch that, don't say anything or he will humiliate you!" Ahmad ibn Hanbal insisted, "No! My duty is to make him aware that he has no knowledge!"

Today if you don't have doctorate, if you are not a PhD, they think you don't know anything; for them, you have to be a doctor of Shari`ah, but that *wali* is not a doctor in Shari`ah. That means *awliyaullah* don't know that (knowledge from papers), only Allah (swt) chooses them. When Allah chooses them it is finished.

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ

Wa anaa 'khtartuka fastami` limaa yoohaa.

I have chosen you; listen then to the inspiration (sent to you). (20:13)

Allah (swt) said to Sayyidina Musa (a), "If you know Shari`ah or not, I choose you." Allah chooses His awliya, and not everyone becomes wali. But when Allah chooses, the matter is finished. Allah said, anaa 'khtartuka fastami` limaa yoohaa, "Listen to what I am giving you and go and deliver it."

Bismillahi 'r-Rahmani 'r-Raheem.

يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ وَرَبَّكَ فَكَبِّرْ وَثِيَابَكَ فَطَهِّرْ وَالرُّجْزَ فَاهْجُرْ

Yaa ayyuha 'l-muddaththir, qum fa andhir wa rabbaka fakabbir wa thiyaabaka fatahhir wa 'l-rujza fahjur.

O thou enveloped in thy cloak, arise and warn! Thy Lord magnify, thy raiment purify, pollution shun!
(74:1-5)

"O Muhammad! You, the one who is covering yourself." Prophet (s) was shivering at that time, qum fa andhur, "Wake up, go and deliver the message, and glorify your Lord." Wa thiyabaka fatahhir, "And go purify your clothes." What clothes? These clothes we wear or the clothes of the heart? They cover this physical body, which is the cover of the heart, a piece of flesh, but what is inside it? Allah cannot put inside the flesh what He put inside Ka`aba? What is inside Ka`aba? It is four walls and inside are asraarullah, Allah's secrets, and what He manifested on that House no one knows, just as what He put in the heart of Prophet (s) no one knows. (Sahib recites)

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلَائِكَةُ أَوْ نَرَى رَبَّنَا لَقَدِ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ
وَعَتَوْا عُتُوًّا كَبِيرًا يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَى يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حَجْرًا
مَّحْجُورًا وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ
مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا

*wa qaala alladheena laa yarjoona liqaunaa law laa uzila `alayna'l-malaaikati aw naraa rabbunaa
laqad istakbaroo fee anfusihim wa `ataw `utwoowin kabeera. yawma yarawna'l-malaaikatu laa
bushraa yawmaidhin li'l-mujrimeena wa yaquloona hijran mahjoora. Wa qadimnaa ila maa `amiloo
min `amalin fa ja`alnahu habaa'in manthoora. Ashaabu'l-jannati yawmaidhin khayrun mustaqarran
wa ahsanu maqeela.*

Such as fear not the meeting with Us (for Judgment) say: "Why are not the angels sent down to us, or (why) do we not see our Lord?" Indeed they have an arrogant conceit of themselves, and mighty is the insolence of their impiety! The Day they see the angels, no joy will there be to the sinners that Day: The (angels) will say: "There is a barrier forbidden (to you) altogether!" And We shall turn to whatever deeds they did (in this life), and We shall make such deeds as floating dust scattered about. The Companions of the Garden will be well, that Day, in their abode, and have the fairest of places for repose.

[not the verse Shaykh sought]

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا

Fa-kayfa idhaa jina min kulli ummatin bi-shaheedin wa jina bika `alaa haaulaa'i shaheeda
How then if We brought from each people a witness, and We brought thee as a witness against these people! (4:41)

"When we have brought from every ummah a shaheed, witness." That means Allah chose a witness from every ummah. Wa ji'na bika `ala haaooolai shaheeda, "And We have brought you, O Muhammad, as a witness over all of them." That means, "We brought these prophets first and then awliyaullah as witnesses on their followers that are on the right path and rightly guided, and We are not confirming that until you, yaa Muhammad, make witness on all of them, the prophets and the awliya!"

Was Sayyidina Musa (a) educated? No. It means if Allah (swt) chooses, He chooses. And Sayyidina Muhammad (s) is nabi al-ummiy, the prophet who never opened a book or read. Today, what is knowledge? Show me in Azhar ash-Shareef, in Sham, in Morocco, Syria, or Hijaaz, what do they teach? They teach what is in books and no longer give importance to spiritual knowledge. Let the shaykhs of Azhar go to where Imam Shafi`ee (q) is buried there.

This story is from two main scholars, Imam Shafi`ee and Imam Ahmad ibn Hanbal. Imam Shafi`ee was following Shayban ar-Rayy and said to Imam Ahmad, la takoon jassooran, "Don't encourage yourself to question him as he will humiliate you." He said, "No, no, no! My job is to tell him he needs this kind of teaching and to go and learn."

And Imam Shafi`ee said, la taf'al, "Don't touch on that subject; leave him alone."

And Imam Ahmad asked Shayban ar-Rayy, *madha taqool feeman nasiya salatuh min as-salawaat al-khams fil Islam, fi 'sh-sharee'ah*, "What is the judgment of someone that the time of the prayer passed and he didn't pray, he forgot?" It needs knowledge. Today there are too many different schools of thought and they give different answers. Like the Wahhabis and Salafis say, "Don't repeat it as the time is gone, so even if you pray qadaa, make it up, it is not accepted." They believe there is no qadaa, but other schools of thought say it is an obligation to make it up, and they believe that qadaa prayer it is not perfect, but nevertheless you have to make it up so you will learn discipline. Those are two different schools.

So Imam Ahmad was checking Shayban ar-Rayy and said, "You don't know anything! What is the *hukum*? Give me the judgment of Shari'ah. What do we say to this question? Give me a *fatwah*." Shayban ar-Rayy laughed and Imam Ahmad became more frustrated, he wanted to humiliate him in front of Imam Shafi'ee. Shayban ar-Rayy answered, "Yaa Ahmad! Are you challenging me?" Ahmad ibn Hanbal began to shake, and Shayban ar-Rayy said, "Your question is like that of a child. How dare you ask me such a question? Don't you know you are ignorant for asking that? Yaa Ahmad, *qalbun ghafala an Allah fa yanbaghi an yuaddab hatta la ya'ood ila ghaflatih*, a heart that becomes heedless of Allah's Presence for one moment must be disciplined. That means you must be disciplined when you come and ask such a question. How dare you ask someone whose heart is with his Lord in every moment, that if he misses a prayer what he has to do! If you miss a prayer you have to be disciplined, *hatta la ta'ood ila al-ghaflah*. That means, don't ask that childish question! Your heart has to be in Allah's Presence, if your heart is there you will never miss a prayer."

That is like someone who has no heart, what will happen? Throw him in the grave. That heart must be disciplined in order that you don't become heedless another time. And at that moment Imam Ahmad fainted, he had a heart attack from the power of those words of Shayban ar-Rayy.

Imam Shafi'ee said, "Leave him until he comes back to normal and leaves asking such childish questions." When he woke up, Imam Shafi'ee said to him, *alam aqul laka lam tata'arad lahu*, "Didn't I tell you not to bother him? So don't bother him! If you bother him, this is your end."

Don't bother *awliyaallah*; don't come against them or they will make you to faint. What happened to Sayyidina Musa (a)? He fainted! He said, "O my Lord, let me see You." You cannot; when Allah (swt) wills, you will see without questioning. Allah made him faint to make him learn. That is why *awliyaallah* are always fainting in Allah's Divine Presence, surrendering. So don't come to a wali and criticize; they will humiliate you from their powers.

And I heard the continuation of this story from Grandshaykh (q): When Imam Ahmad woke up he crawled on his chest to Shayban ar-Rayy, asking for forgiveness and seeking his guidance.

So two imams were taking from Shayban ar-Rayy, and he was illiterate! Also, Imam Abu Hanifa bin Nu'man (q) took knowledge from Bishr al-Haafi (q). If an *ummiy*, one who cannot read or write, is a powerful wali, able to put down Imam Ahmad ibn Hanbal, then what do you think about a wali who is literate, who knows everything? What do you think about his power; what can he do? If you see that one *ummiy* from *awliya* has this power, what do you think if Allah gives them heavenly knowledge, then what can they do? They can make a hole in the boat!

فَانْطَلَقَا حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا

Fantalaqa hatta idha rakiba fi as-safinati kharaqaha. Qaala akharaqtaha li tughriqa ahlaha. Laqad ji`ta shay`aan `imraa.

So the two set out until, when they were in the ship, he made a hole in it. (Moses) said, "Have you made a hole to drown the folk therein? Verily you have done a dreadful thing!" (18:71)

What did Sayyidina Khidr (a) do? He made a hole in the boat, then killed the boy, and then he built the wall. So he drowns you to take all your bad characteristics, and then he kills your ego, and then he builds the wall of treasures in your heart. So don't bother awliyaullah, because they have many ways to bother you. In every moment of your life they can bother you!

Grandshaykh (q) said, "Everyday the shaykh has to look at the mureed three times. When he looks he doesn't send candies, but he sends him poison, to check if they are handling difficulty or not." So when you get in difficulty remember that your shaykh is looking at you, and don't get angry. I am not speaking about business difficulties, I am talking about mureed-to-mureed, or people-to-people, who get angry with each other, who lie about what they are doing, and this and that. Be careful and remember at that moment the shaykh is observing you. That is why today, I am going to tell these two (mureeds) not to go back home, but to stay here. (laughter)

So that is why they said, laylee bi wajhika mushriqun wa dhalaamahu fi 'n-naasi saari, "My night in your face is daylight," or, "When I am looking at your face, O my shaykh, my night is daylight shining. Even if it is night, when I look at your face in dark nights I see that diya, that shining of the sun on Earth. Your face is shining, wa dhalaamahu fi 'n-naasi saari, but the darkness of the night in the faces of the people is dark, but in your face it is sunlight. Wanaasu fee sadaf adh-dhalaami, and the people are in darkness, wa laakin nahnu fee daw an-nahaar, and we are with you, O our shaykh, O our wali, in the daylight." That means, "When you are among us it is daylight, but when we are with people it is darkness." That is why we always have to watch what we are doing, what we are saying, and what we are putting in our hearts.

It is said that Rabi`a al-`Adawiyya (q) got sick. They asked her, "What is the cause of your illness? Why are you sick?" She didn't have the flu, a heart attack, or any physical sickness, but spiritually she was depressed. They asked her, "Why are you depressed?"

Today if you ask people, "What are you doing?" they will answer, "I am getting counseling from a psychologist." He is a psychologist who himself needs a psychiatrist! If you need a psychologist, go to a wali because he knows your needs. Rabi`a al-`Adawiyya (q) said, "Oh, I have a major problem."

They said, "You, a lady saint?"

And ladies complain they have no saints! There are many. The Prophet's wives are Umhat al-Mu'mineen, "Mothers of All Believers" (r). No one can reach their ranks, or the ranks of the lady Companions of Prophet (s) and the lady teachers after them. But this psychological problem is in the minds of ladies because of the rudeness of men.

They said, "Why are you depressed? Did anyone from the jama`at bother you?" She said, wa laakin nadhartu ila janatee bi 'l-qalb, "No. I gazed at the Heavens with my heart.

I was in a trance, a spiritual state, and that opened, and I looked at the Heavens through my heart."

To us that is good, but for her it was not good, because she made a mistake according to her rank. Fa ghaara `alayya qalbee, "My heart got jealous from me, because my heart doesn't want to have partners or have anyone other than Allah (swt). It asked, how am I looking through my heart to Paradise when I have to look with my heart to Allah (swt)? I fell into this big sin, this mistake."

Look how they are so sensitive when their heart moves a little bit! Although she was looking at the Heavens, she moved one second to heedlessness. For us it is perfect, but for her it was a heedless moment that her heart went to look at Paradise and left looking at Allah (swt). Her heart asked, "How do you dare look at Paradise? I (your heart) has to always be in that Divine Presence!" That's why Prophet (s) said:

لي وجه مع الله و لي وجه مع الخلق

lee wajhun ma` Allah wa lee wajhun ma` al-khalq.

I have one face (presence) with Allah, and I have one face with the ummah.

Allah (swt) (accepts our prayer) as made at the right time, but in reality, the right time is when Prophet (s) prays.

Who can give you such knowledge if not an inheritor of That means, "I don't let anything interfere," *yaghaar `alaa awliya'ihî wa anbiya'ihî*. Allah (swt) doesn't like to share anyone with His servants! We will continue tomorrow about Haqiqat al-Gheerah, the Reality of Jealousy, and what is the jealousy that *awliyaullah* are trying to get rid of. So it means, be aware of the power of your shaykh. Don't let anyone share with you your love to your shaykh. Your love must be to your shaykh, from your shaykh to Prophet (s), and from Prophet (s) to Allah (swt).

So Shayban ar-Rayy (q) scolded Imam Ahmad (q), saying, "Why are you asking me about missing prayers when every moment I am in prayer? How can you miss a prayer when you are always in that Presence? That prayer time is heavenly time." Shayban ar-Rayy is showing him, "Not only am I praying in *dunya* time, but in heavenly time also. Do you know heavenly time, O Ahmad?" "No, I only know *dunya* time."

One time Grandshaykh (q) and Mawlana Shaykh (q) said that Sayyidina Bilal (r) was standing to call *adhaan*, and Prophet (s) said, "Wait," and as soon as he said, "Don't call *adhaan*," he said, "Call *adhaan*." Sayyidina Bilal was surprised. Prophet (s) explained, "The moment from when I said 'wait' to the time I said 'call', the sun moved fifty thousand years." That means in that moment the Bayt al-Ma'moor moved. The reality of Ka'aba is the reflection of Bayt al-Ma'moor, the real House of Allah (swt) located in the Fourth Heaven, where Prophet (s) prayed with all prophets in Laylat ul-`Isra wal-Mi`raj.

So *adhaan* is not on our time, it is on the time that Prophet (s) accepted in the holy night; he established the times and we pray on the time of Bayt al-Ma'moor in Mecca and Madinah. It is not when we pray Dhuhur in America, for (by then) already it was prayed in the Heavens! But the right time was what Prophet (s) established. Allah the secret of Prophet (s)? So you don't know how *awliyaullah* act and what is their knowledge, which is from the heart of

Sayyidina Muhammad (s). That is why we must not object on how they do things; what they do is according to the Prophet (s), who did not pray except on the right time.

According to a hadith in Bukhari and Muslim, it was near the time of Maghrib, and Prophet (s) asked Sayyidina `Ali (r), "Did you pray `Asr?" He said, "Yaa Rasoolullah, I did not." So Prophet (s) stopped the sun for Sayyidina `Ali (r) until he finished praying, and then it went to sunset. So Prophet's power is but a drop and he gives drops to *awliyaallah*. All of them have one drop from that ocean of Prophet's knowledge, and that keep things moving until the Day of Judgment.

May Allah bless us, forgive us, and grant our shaykh long life, and make all of us happy, healthy and wealthy.

Bi hurmati 'l-habeeb, bi hurmati 'l-Fatihah.

Gheeratullah: Allah's Possessiveness of the Hearts of His Servants

*Allahuma salli 'alaa Sayyidina Muhammad, hatta yarda Sayyindina Muhammad (s).
A`oodhu billahi min ash-Shaytaani 'r-rajeem. Bismillahi 'r-Rahmaani 'r-Raheem.
Nawaytu 'l-arba`een, nawaytu 'l-itikaaf, nawaytu 'l-khalwah, nawaytu 'l-`uzlah,
nawaytu 'r-riyaadah, nawaytu 's-sulook, lillahi ta`ala fee haadha 'l-masjid.*

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

Ati`ullaha wa ati`u 'r-Rasoola wa ooli 'l-amri minkum
Obey Allah, obey the Prophet, and obey those in authority among you (4:59)

As we said yesterday, Sayyidina Abu Yazid al-Bistami (q) said, *man la shaykha lahu shaykhahu as-Shaytan*, "Who does not have a shaykh, his shaykh is Shaytan. Because Shaytan is very clever, he comes at the right time to deviate us from the real path. Everyone says, "Oh, why are we speaking of Shaytan and devils? We are praying, we are fasting, we are doing this, we are doing that." It is true, we are praying and fasting in our eyes, but in Allah's eyes, Shaytan is still playing with us, as he played with Adam (as) in Heavens. Isn't Shaytan able to play with us on Earth then? He can. That is why you always need a guard. Today if you go travel to Malaysia or Indonesia, you will see that there is a guard at every house. It is mostly in Malaysia. You see guards at the doors, they hire them. Why? Although Malaysia is a country with not too much crime, but still they are hiring guards because they don't want to fall into a heedless moment and suddenly something happens. So they are taking care. Likewise, we have to take care by understanding and knowing that at any moment we might fall into heedlessness and if we don't have a shaykh to guide us, we fall into the miseries of this *dunya*. Allah (swt) sent messengers. He has messengers and He has prophets. A Prophet is not a messenger. A messenger is a Prophet and a messenger at the same time, *Sahib ar risalah*.

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

Bismillahi 'r-Rahmaani 'r-Raheem, Wa maa arsalnaa min rasoolin illa li yuta`a bi idhnillahi wa law annahum idh zhalamoo anfusahum jaa'ooka fastaghfarullah wa 'staghfara lahumu 'r-rasoola la-wajadoollaha tawwaaba'r-raheema.

We sent an apostle but to be obeyed in accordance with the Will of Allah. If they had only, when they were unjust to themselves, come unto you and asked Allah's forgiveness, and the messenger

had asked forgiveness for them, they would have found Allah indeed Oft-Returning, Most Merciful. (Surat an-Nisaa, 4:64)

The messenger has a message to deliver so you have to obey his message. A prophet does not have a message to deliver. He obeys the messenger of his time or the messenger that came before him. So any prophet who is not a messenger must obey the messenger that came before or the messenger who is in his time. Allah has appointed many prophets. What is the *hikmat* (wisdom) of appointing many prophets if they don't have a message? Why did they become prophets? We understand that a messenger has a constitution and Shari`ah, and Allah sent him with that message to follow it. But a prophet can be in the same time of a messenger. So who follows whom? A prophet follows a messenger, a messenger doesn't follow a prophet. So every messenger that came, was a cycle of this lifetime. Allah sent messengers and ended them with the seal of Messengers, Sayyidina Muhammad (s). That is why Islam orders us to accept all the messengers that came before the Prophet (s).

Wa arsalnaa min rasoolin illa an yuta`a bi idhnillahi. He didn't say, "we didn't send a *nabi*," He said, "we didn't send a messenger until he will be obeyed." So Prophet (s) wrapped all messengers that came before. But it is not necessary to accept prophets that came before as you have Sayyidina Muhammad (s) as a messenger. But prophets are appointed to accept the messenger that came before them and in their time. Why? Because we have to have a role model. If there is a messenger in the east, there was no technology at that time, it was not opened yet, it opened in the time of Prophet (s). There was no tech to reach (far) and so Allah sent messengers and prophets. Prophets means *`ibaadAllah as-saliheen*, servants that are symbols, role models for everyone. Prophet (s) mentioned *maqam al-ihsaan*, to worship Allah as if you are seeing Him. And if you are not seeing Him, know that He is seeing you. So Allah sent prophets as role models to be symbols for the community around them.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

Yaa ayyuhalladheena aamanoo ittaqoollah wa koonoo ma` as-saadiqeen.

O you who believe! Fear Allah and be those who are pious (in word and deed). (Surat at-Tawbah 9:119)

So that is an indicator to be with prophets in the time before the Prophet (s). They are trustworthy ones, and thus are symbols and examples for their communities in their time, as *awliyaullah* are today. There are no more prophets or messengers after Sayyidina Muhammad (s). There are inheritors of the pious and sincere people, the prophets, and they are *awliyaaAllah*. Some *awliyaullah* carry knowledge they take from the heart of the Prophet (s) and that is how they guide their followers. Some take with a prophet who had no message but who was pious. So they dress in that piety and become a role model between their communities.

This is a very, very important point in our understanding and the teaching. That is why Allah (swt) said, as mentioned by Prophet (s):

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ
وَمَا بَدَّلُوا تَبْدِيلًا

Min al-mumineena rijaalun saadaqoo maa `ahadullah `alayh. Faminhum man qadaa nahbahu wa minhum man yantazhir wa maa badaloo tabdeela.

Among the believers are Men who accepted and did what they promised of the Covenant they took with Allah. Of them some have completed their vow (to the extreme), and some (still) wait: but they have never changed (their determination) in the least. (al-Ahzaab 33:23)

They are men who kept their covenant and did their best in *dunya*. Some of them left and some are living. They are passing away slowly with time and others are coming in their turn. They are the real models whom we can learn from. Not every *mureed* is a *wali* or a role model. The shaykh picks up or appoints some role models because he wants the *barakah* to be spread. These people might not have knowledge to guide, but the shaykh appoints them as they are sincere and pious to do *dhikrullah*, as when Prophet (s) was asked by one *Sahaabi*:

عن عبد الله بن بسر رضي الله عنه أن رجلاً قال: يا رسول الله إن شرائع الإسلام قد كثرت علي فأخبرني بشيء أتشبث به؟ قال: " لا يزال لسانك رطبا من ذكر الله " الترمذي.

Yaa Rasoolullah, inna shara`ia al-islam qad kathurat `alayya. "The rules of Islam became heavy on me." Prophet (s) said, Ija`l lisaanak ratban min dhikrillah, "Make your tongue wet or alive with dhikrullah." Tirmidhi

So those who make themselves busy with *dhikrullah* are pious ones. They are not necessarily *murshideen* to guide you through knowledge, but they are like blending a beautiful smell, as when someone with a nice scent comes in and makes everyone smell that way. It is like a rose that makes everyone in its environment smell nice. One of these *awliyaullah* are appointed by the shaykh. That is why Sayyidina Abu Yazid al-Bistami (q) said, "Who has no shaykh, Shaytan is his shaykh." Why? Because Shaytan will bring him stinky roses and will guide him not to remember *dhikrullah*. The one who does *dhikr* will have a nice smell. The Prophet (s) said, "The smell of a fasting person's mouth is better than the smell of Paradise." Because the angels approach the fasting person and reflect their smell on them. So the person disobeying Allah will smell of Shaytan, bad smell. This is *`ilmu 's-sulook*, knowledge of that journey where you are going, to Allah's Divine Presence. *as-saalik* is the one who is following the path.

Everyone of us has a different way or a different journey. Our journey is full of miseries because we are blending it with *dunya* work. But *awliya's* journey is perfect. If you follow that *wali* or that role model, you will reach your destiny and he will bring you to the Divine

Presence. That is why a guide is important in the lives of people. As we said, there are two types of guides; the one spreading the teaching of Prophet (s) and Islam, and the one who is a role model, who guides through his behavior. He has Maqaam al-Ihsaan, the Station of Perfected Character. You like his ways and you follow him. He doesn't need to say anything to you. That is why you have many different kinds *awliyaullah*. They are, Budala, Nujaba, Nuqaba, Awtad, and Akhyaar. They are everywhere to guide the *ummah* through their destinies.

So Allah (swt) has chosen, as He chose His prophets and His messengers, from Ummat an-Nabi (s) guides that carry and inherit knowledges continuously from the heart of Prophet (s) and spread it.

Some are only to be role models for others and Allah loves them. He doesn't like their love to be for other than Him; it has to be to Him only. That is why in *tariqat* there is *ghareeh*, not in the meaning of jealousy, but *karaahat mushaarakat li-ghayrih* (hatred of sharing with anyone else), but possessiveness. You dislike that someone shares the love of your beloved. If you love someone, you want that one to be to yours only, and it is not jealousy. You feel, "I don't like anyone to share that love except me." Let us give a *dunya* example. A husband doesn't like to share anyone with his wife and a wife doesn't like to share anyone with her husband; that is *gheerah*. So in another meaning, Allah chose his saints and He doesn't like His saints to share their love with anyone, it must be exclusively to Him. The students of the shaykh have to know that the final level of their love is to reach the Divine Presence and love to Allah (swt)! That is why we say *mahabbat ash-shaykh* guides you to *mahabbat an-Nabi (s)*, which guides you to *mahabbatAllah*, that is the last landing. This means that you don't see anyone in your life. In every *`amal*, action, you do or every moment of life passes, you have to see the Will of Allah (swt), no one else. If you don't do that as a *wali*, Allah doesn't like it. He likes His *wali* only to be to Him. That is why He likes the heart of His servant not to be attached to anyone.

When Rabi'a al-Adawiyya (q) got sick, they asked her what is the problem. She said, "I looked at Paradise with my heart. That was a mistake. I looked with my heart at something created and my heart must be only for my Lord." *Maqam al-wilaya* it is not easy to reach. That is why these *awliya*, Aqtaab, Budalaa, Nuqabaa, Nujabaa, Awtaad, and Akhyaar, have excellent characteristics. We are only able to speak about it, but they are able to taste it. We are not tasting, we are only listening and reading, but they are listening and tasting. Adam (a) listened to Iblees and he lost. That is why Prophet (s) said:

Hubbuka li shay ya'mee wa yasum.

O my Lord! Your Love to someone will make that one blind and deaf.

لي ساعة مع الرب وساعة مع الخلق

Lee sa`atun ma` al-khaaliq wa lee sa`atun ma` al-khalq.

I have a picture or an hour with My Lord in which no angels can be in the middle of that relationship.

Prophet Muhammad's (s) heart is completely blind from *dunya*, although he is not, but in the meaning and he is deaf and blind from *dunya*. That is why he was invited to Mi`raj, where no angel reached. At (the station of) *qaaba qawsayni aw adnaa*, he is not seeing or feeling anything but the Divine Presence of His Lord. Grandshaykh (q) said Allah asked him there, "Who are you?" and Prophet (s) said, "I am You."

There is the real *tawheed* for the Prophet (s). He understood the level of Oneness, that in the Divine Presence everything was not existing, and *awliyaullah* quench their thirst from that ocean. When you are near, you are not seeing anything except Holy Divine Attributes that Allah will be manifesting on you. *Wa al-haqqu anna al-gheeratu lillah haqqan*, "The reality is, Allah has the right not to share anything of His servants with Him." Allah (swt) said:

أوليائي تحت قبابي لا يعلمهم غيري

Awliyaae tahta qibaabee la ya`lamahum ghayree.

My awliya are under My domes; no one knows them except Me. (Hadith Qudsee)

من عادا لي وليا فقد آذنته بالحرب

Man `adaa lee waliyyan faqad aadhantahu bi 'l-harb.

Whoever comes against a wali (friend) of Mine, I declare war on him. (Hadith Qudsee)

That is *gheerah*. So Allah's servants have no right; all their actions, all their breaths, and all their remembrance must be only for Allah (swt). And when someone has *gheerah*, it means he loves someone and doesn't want to share. This shows there is love there. *Gheerah* takes you to love. When you become pious, *gheerah* to Allah comes to you and when that happens, *mahabbatAllah* blows to you. So then you enter the first level of *mahabbatAllah*, *mahabbat al-habeeb*, and *mahabbat al-shaykh*, which leads to *hudoor*, and then that leads to annihilation. It is said, *al-gheera gheerataan*, (possessiveness, jealousy, is of two kinds). *Gheerat al-bashar `ala an-nufoos wa gheeratallah `ala al-quloob*, the possessiveness of the self, the body loves the ego and the ego leads to bad desires. When body is attached to the ego, then you are making a detour and that is why we call it *al-gheerat al-bashariyya `ala an-nufoos*. The body doesn't want to share anything with the self. The ego must be "for the body only" and that is where Shaytan can play.

But there is the second part; *gheeratallah `ala al-quloob*, the heavenly *gheerah* which is on the hearts, as it is said, *ma fee qalbee illa-Llah*, "There is nothing in my heart except Allah." So the heart is the House of Allah (swt). Constantly for twenty-four hours that heart is in *dhikrullah*. If you put a speaker on the heart, you can hear it saying, *Huuu, Huuu, Huuu*. You see these palpitations in this sound. That is a sound that has been coded and covered. Everyone has a code in their heart; if they open it, they will understand what kind of *dhikr* their heart is doing. And every person's *dhikr* doesn't resemble the *dhikr* of another. Even if both say *Huuu*, each one will be different from the other or else, that will diminish Allah's Greatness. Just as every angel has a different *dhikr*, each person's heart has a

dhikr, voluntary or involuntary. The human being is born on *fitrah*, on the natural way, but his parents make him either Christian, Jewish, or Zoroastrian. But you are born on *fitratu 'l-Islaam*, and that is the light put in the heart of people.

إن الدين عند الله الإسلام

Inna ad-deena `ind-Allahi al-Islam,
The religion before Allah is Islam. (Aali `Imraan 3:19)

all religion end up in Islam, even Adam (a) and Ibrahim (a), who said:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

innee wajahut wajhiyya lilladhee fatar as-samawaati wal-`arda haneefa muslimaan.
I have directed my face to the One Who created Heaven and Earth, and I am Muslim.

It is from that time. So the religion to Allah is Islam as it came last, but it came with Ibrahim (a) and ended with Prophet (s) wrapping everything together. The hearts of human beings are created and born on Islam, that is why it is voluntary or involuntary, and that is why it is making that *dhikr* by pumping. When the heart stops pumping, you are finished. If the brain stops you are still alive, but if the heart stops you are dead. Allah doesn't like His servant's heart doing anything other than remembering Him. When Allah loves someone, He wants that one to be for Him only.

One of the *awliya* said, "Why did Allah send Adam on Earth?"

Al-Qushayri (q) said,

قال القشيري: لما وطن آدم نفسه على الخلود في الجنة ولذاتها غار الله عليه. كان آدم يحب أن يركن إلى الخلود في الجنة فلم يقبل الله منه هذا

Meethaalaha lamaa watana Adam nafasahu `alaa al-khulood fi'l-jannahi wa ladhaatiha ghaar Allah
`alayh. Kaana Adam yuhib an yarkan ila'l-khulood fi'l-jannat falam yaqbal-Llahu minhu haadha.
akhrajahullah minha gheeratan `alayh.

The example of this is Adam whose homeland was Paradise living there eternally, with all its delicious tastes, then Allah became possessive of him. Adam loved to be live for eternity in Paradise, which Allah did not accept. To show him that Allah does not accept his self to love other than Him. Allah does not become harmed by someone but you will be harmed by losing Allah.

This is the explanation of Al-Qushayri (q). And he said, Wa Ibrahim lamma `ajabahu Isma'eel amarahu bi dhabhih, "When Ibrahim became so fond of Isma'eel, Allah said to go slaughter him," as there can be no competition, no love for anyone else in the hearts of His servants. Prophets have no love except to their Creator, and here we are speaking of real love. When Isma'eel was born, Ibrahim was so happy that his love went to Isma'eel. That is why

today humans are receiving that kind of love for their children, which is okay. But for Ibrahim, Allah said, "Go and slaughter your son, Isma'eel."

So Allah told Ibrahim to slaughter Isma'eel, and when Ibrahim took the knife to slaughter Isma'eel, at that moment Allah (swt) took his love for `Isma'eel out of his heart, then He sent the lamb to be slaughtered.

But Adam (a) wanted to be eternally in Paradise. So for Ibrahim (a), Allah accepted his intention to slaughter, saying, "That is enough for Me."

Dhikrullah is important. That is why the guidance of shuyookh took their followers to dhikrullah. Mawlana Shaykh Nazim (q) says that even if two people have homes next to each other, both do dhikr to increase the tajalli." May Allah give long life to Mawlana Shaykh Nazim (q)!

We will continue tomorrow, inshaa-Allah.

Wa min Allahi 't-tawfeeq, bi hurmati 'l-habeeb, bi hurmati 'l-Fatihah. Taqqabal-Allah.

Ittiba` and Taqleed: Follow the Footsteps and Imitate the Character of the Pious

*A`oodhu billahi min ash-Shaytaani 'r-rajeem. Bismillahi 'r-Rahmaani 'r-Raheem.
Nawaytu 'l-arba`een, nawaytu 'l-itikaaf, nawaytu 'l-khalwah, nawaytu 'l-`uzlah,
nawaytu 'r-riyaadah, nawaytu 's-sulook, lillahi ta`ala fee haadha 'l-masjid.*

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

Ati`ullaha wa ati`u 'r-Rasoola wa ooli 'l-amri minkum
Obey Allah, obey the Prophet, and obey those in authority among you (4:59)

Awliyaallah, qaddas-Allahu ta`ala arwaahahumu zakiyya wa nawwar-Allahu ta`ala adrihatahum al-mubarakah. May Allah (swt) bless their souls, those who passed away and those living. They always cared for their followers. As we said yesterday, if Allah likes His servant He is possessive of that one; He doesn't want His servant to go anywhere. That is why the end-goal of a servant is to be in the Divine Presence and the shaykhs have to do their best for their followers to reach there, as this is their duty. And *awliya* were not able to become *awliya* except by *inkisaar*, to lower themselves to be like Earth for their followers. If you step on the Earth, it doesn't complain; if you drill it, take its treasures, mine it, or throw garbage on it, it doesn't complain. A *wali* is like the Earth; he doesn't complain. He wants those whom he is guiding to benefit and they didn't reach that level except through humiliation and humility.

Humility means to they show that they are like normal people. I am speaking of the Naqshbandi Tariqah and other *tariqats*. In the Naqshbandi Tariqah, the shaykh doesn't show himself with any abnormality, he always shows himself as normal, in order to make familiarity with followers. They even joke with their followers, as they are following the footsteps of the Prophet (s). He used to sit privately with *Sahaabah* (r) and joke and eat with them to make them feel easy-going. It is not like visiting a government minister, when you have to follow many protocols, although the minister might stand at the door of the Prime Minister like nothing. A Prime Minister might even kick the minister, and we might shake in front of the minister. Even to his doorman we say, "Yes sir." Do we say it (among ourselves)? Never.

Awliyaallah don't have that behavior or characteristic because they want to show how they are easy-going with followers, and that is how their followers are attracted to them. *Mureeds* have to show discipline to their shaykh by keeping the *adab* of following. That is why people say, *hal atabi`uka*. Musa (a), who is *ooulu 'l-`azam*, one of the five highest prophets and

messengers, said, "Can I follow?" What is the meaning of follow, *ittiba`*? That is why `ulama said, you must have *ittiba`*, not like today as Salafi `ulama say, *la tatatabi`*, "Don't follow, do what you like." No, you have to follow! Sayyidina Musa (a) was asking permission of Sayyidina Khidr (a), "Can I follow you?" *Ittiba`* is footsteps. "Can I follow you?" He said, "I don't know, you might not be able." But he asked, he came with discipline and knocked on the door.

So `ulama must understand, as Ahlu `s-Sunnah wa `l-Jama`ah, we have to follow the pious ones who came before us, and imitate them, *taqleed*. Today they refuse *ittiba`* and *taqleed*, and Allah (swt) said He chose messengers and put them among the community for people to follow their footsteps. People look at them and say, "O, that is a pious one. I have to imitate his way." So that is *tariqah*: to make *taqleed* and *ittiba`*, which is the order in the Holy Qur'an.

So Sayyidina Khidr said, "If you want to follow me I accept, but you have to be patient." You have to follow a shaykh, yes; you took his hand, you gave initiation, then what is your duty? To follow. One simple example is when Sayyidina `Ubaydullah al-Ahraar (q) said to his *mureed*, "Go to the mountain and wait, I am coming." What did he do? He went to the mountain and he stayed all day; Maghrib came and shaykh didn't come. But he was a clever *mureed* and his heart is connected. He said to himself, "O! Shaykh said, 'I am coming.' Why do I have to listen to the ego and go home?" So he stayed and waited and the second day he waited and shaykh didn't come, one week, one month, no more food, the fruit on the trees finished. He didn't say, "I have to go home to sleep," he waited. One year passed, and no shaykh. Then Allah (swt) sent a deer to him, because he kept the word of the shaykh, who said, "I am coming, wait for me." That is *ittiba`*, to follow.

Sayyidina Khidr (a) said to Sayyidina Musa (a), "You may follow, but don't object against me."

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا

Qaala innaka lan tastati` ma`iya sabra.

(The other) said, "Verily thou wilt not be able to have patience with me!" (18:67)

Don't object. When you object it means there is no *ittiba`*. The first step in *tariqah* is *ittiba`* and *taqleed*, and unfortunately today `ulama are saying, "Don't follow." The principle of Ahlu `s-Sunnah wa `l-Jama`ah is to follow and take the consensus of the `ulama!

That *mureed* waited seven years until his shaykh came, saying, "O my son! Where were you? I might have died and you didn't come to see?"

The *mureed* answered, "If I left, then you would not be here now by order of Prophet (s)." He reached a high level.

What happened yesterday? I said I am coming at 12 o'clock, and you ran away, you didn't wait even half-an-hour! This one (*mureed*) ran away. What kind of notes are you taking?

Whoever doesn't follow Allah's orders first, then Prophet's ways and orders, and *awliyaullah's* order and ways, *fa laysa fee yadihi shay*, then he will not achieve anything. Sayyidina `Ali (r) said, "The reality is within three things:

الحقيقة في ثلاث، من لم يكن عنده سنة الله ورسوله والأولياء فليس في يده شيء

al-haqeeqatu fee thalaath: Man lam yakun `indahu sunnatullah wa sunnat rasoolihi wa sunnat awliyaaihi fa laysa fee yadihi shay.

If someone doesn't have respect for Allah's way, the Prophet's way and awliya's way, he or she can't achieve anything."

They said to him... and Prophet said:

أنا مدينة العلم و علي بابها

`anaa madinatu 'l-'ilmi wa `Aliyyun baabuha,
I am the City of Knowledge and `Ali is it's door. (al-Haakim, Tirmidhi)

His companions said, "Tell us what we have to do." He said, "Allah's Way is *kitmaan as-sirr*, keep the secrets."

Don't expose them, keep hiding secrets. That has two meanings here: it means keep whatever Allah gives you in the way of your journey, don't expose it, or you will feel arrogant and you lose. Don't say, "I am speaking with *jinn*, I will send *jinn* on you, or I will do this and I will do that. " No, show humbleness in every situation (as if) you know nothing; that way you will not show yourself as arrogant. And *kitmaan as-sirr*, don't expose your brothers' and sisters' mistakes. Both of these ways are exposing.

If you get secret of what Allah opened to your heart, you go and say it, especially if they saw a dream. What do they do? They are so happy to tell about their dream. If Allah wants to show that dream to everyone He can, but He sent it to you. If you want to say it, say it to your shaykh directly, not to people. They come and say to each what they have seen in dreams and expose it on the Internet even, saying, "I have seen a dream." If it is nice a one, keep it for yourself, and secondly, don't expose to your brothers and sisters what Allah (swt) gave you. What do we do? We expose them! So what we said about, *anaa madinatu 'l-'ilmi wa `Aliyyun baabuha*, and what *tariqahs* came from Sayyidina `Ali (a)? Don't expose secrets that Allah has given to you, keep it to yourself. If you did good for humanity, keep it to yourself. If you gave of what Allah gave you, don't say to people, "I gave." Don't say it, keep it to yourself.

And they asked, "What about the *sunnah* of Prophet (s), *wa ma hiya sunnat ar-rasool*?" And this is what *`ulama* have to know the importance of, and all politicians have to go back to Muslim sources, and extract from pious people what they said, and not to listen to those who are extreme in their understanding.

They asked Sayyidina `Ali (r), "What is Prophet's way? We understand Allah's way to veil what happened to you, but what is the way of Prophet (s)?" Sayyidina `Ali said, *al mudaaraatu li 'n-naas*. That is very important. "O politicians! That is what Islam is based on."

He took from the *sunnah* of Prophet (s) and he didn't say, "Explode yourself with suicide bombings," as we see Muslims killing Muslims now. He said, *al-mudaaraat lin-naas*, to be able to take everything balanced, to be caring for everyone, how to deal with him to keep him happy. It means whoever you meet. And he said, *lin-naas*, "to humanity," not *lil-Muslim*, "Muslims (only)." Prophet's way is to make everyone feel they have been cared for. Prophet took everyone into consideration, and this is not easy, but this is what we have to tell people Islam is based on, to take consideration for everyone's needs. Prophet (s) gave everyone what he or she needed, but who doesn't have a mind or a heart doesn't understand.

They asked, *Qeela wa maa sunnata awliyaa-ih*, "What is the *sunnah* of the saints?" Sayyidina `Ali (r) said, "One of the most difficult is *ihtimaalu 'l-adhaa*, to carry peoples' harms."

What is their harm? It is not that they speak bad about the *wali*, as today they say, "There are no *awliyaa*." It is for the shaykh to carry the harm, the mistakes and the sins of his followers, and clean them by taking their mistakes on his shoulders and giving them from his good deeds and good tidings that he dressed them with. He is sacrificing himself for the benefit of his followers. That is a *wali's* job and that is a *wali*, what he gave him from the beginning.

And so when Sayyidina Musa (a) asked Sayyidin Khidr (a), "Can I follow you?" he said, "Yes, but you have to be patient. I am not going to expose my secrets and I am carrying the harm and difficulty, taking into consideration my prophet will carry the burden and make people happy." That is why he took responsibility when he put a hole in the boat, as he didn't want the king to take the boat from the poor fisherman; then he took responsibility when he built the wall to save the treasure for its rightful heirs, and he took responsibility for that child that was harmful to his parents.

So our responsibility in *tariqah* is to carry each other and not to criticize each other, and our way is not to advocate separation. And today all technology is the worst, as Mawlana said yesterday, because people are using it for destruction. You are destroying the morality of people on the Internet by saying things or showing things. And these three ways Allah made under three actions. If you follow them, as Sayyidina `Ali (r) said, Allah will give you support, Prophet will give *shafa`ah*, and *awliyaa* will accept you as followers. And the first *`amal* is to do for *akhirah*; always do your best for the Hereafter, don't do the best for *dunya*. *Man `amal li 'l-akhira kafaa-Allahu dunyahu*, "Whoever does his best for *akhirah* will make people help him for his *dunya*." He doesn't need to work even, from everywhere help will come. If you are doing for Allah (swt), Allah will make people come to help you. But we are

not doing enough for *akhirah* and that is why we are running after our *dunya*, to be able to eat and drink!

And I can see and I observed and experienced how Mawlana Shaykh, may Allah give him long life and may Allah bless the soul of Grandshaykh, how they were only working for *da`wah*. Allah made people to come and serve them, their homes were never empty from anything. *SubhaanAllah!* Grandshaykh's home was so humble but three times a day food was served. If any guest came food was served and not one day there is no food in his house. *SubhaanAllah*. Allah sent people to serve. And similarly with Mawlana Shaykh Nazim, may Allah give him long life.

Grandshaykh (q) one day said to me and my brother, "Who followed me, Allah and Prophet promised to me in my visions, 'O `AbdAllah Effendi, anyone who follows you is not going to see *fi 'd-dunya sharr aw fi 'l-akhirah*, never in *dunya* will he see any harm and never in *akhirah*, and his pocket will never be empty of money.' Allah gave every *wali* a specialty, anyone who follows me will never see harm in this life or the Next Life and their *rizq* will always be there." Their doors are always open and that is why whoever does for *akhirah*, Allah will give him whatever he needs in *dunya*.

Wa man ahsana sareeratahu ahsan Allahu zhaahirah, "The one who rides his ego and perfects his inside, Allah will perfect his appearance." When he appears, any spot will be a spotlight, in any assembly or meeting or association, people will run to him because of that light that Allah and his Prophet (s) and *awliyyaa* have put in his forehead. They run to him and they feel attracted like a magnet. That is why *awliyyaullah* are like magnets; Allah gave them that secret speciality. You cannot perfect your outside, that has to come from them. It is not perfecting outside by wearing nice clothes, but you need that heavenly light to be put and people will be attracted to that heavenly light.

So try to fix what is between you and people. These are major issues that if we follow, we succeed. *Awliyyaa* succeeded, because they follow these ways. They began to know *`irfaan*, Gnosticism. Allah gave them the knowledge. They fixed that pipe between them and Allah, and Allah made people run to them!

May Allah forgive us and we will continue this tomorrow and summarize what the Naqshbandi Tariqah is about.

Wa min Allahi 't-tawfeeq, bi hurmati 'l-habeeb, bi hurmati 'l-Fatihah.

Changeable and Unchangeable Principles

As-salaamu `alaykum.

*Nawaytu 'l-arba`een, nawaytu 'l-`itikaaf, nawaytu 'l-khalwah, nawaytu 'l-'uzlah,
nawaytu 'r-riyaadah, nawaytu 's-sulook, lillahi ta`ala fee hadhaa 'l-masjid.
A`oodhu billahi min ash-Shaytani 'r-rajeem. Bismillahi 'r-Rahmaani 'r-Raheem.
Madad yaa Sayyidee, yaa Sultan al-Awliya Shaykh `AbdAllah al-Fa`iz ad-Daghestani!
Madad yaa Sayyidee, Shaykh Muhammad Nazim al-Haqqani!*

Alhamdulillah that Allah (swt) has connected us with people to whom He granted heavenly support. As followers or *mureeds*, it is necessary for everyone, if he wants to find his journey and reach his goal, to know where he is putting his foot. To know where he is stepping, his intention has to be clean, that he is following the path of Ahlu 's-Sunnah wa 'l-Jama`ah, the path of Ahlu 'l-Bayt, and his intention has to be *saadiq*, pure, on his journey. Because today people are connecting with so many *`ulama* and different scholars, leaving the reality of Islam behind them and not giving importance to or even speaking about Maqaam al-Ihsaan, the station where thoughts and characters are pure, and moral values are carried within you, which takes you to your goal and destiny.

Awliyaullah say that every person likes to reach somewhere. The goal is to reach Allah's love and Prophet's love, but unfortunately, it is like a pipe with many holes, so water leaks through the holes and doesn't reach the end of pipe, so you don't receive anything. *Qaaloo innama kharam al-wusool* ... "they pierce their way by putting many holes in it," and they lost the *usool*, the main principles of Islam, which is Maqaam al-Ihsaan.

People say they want Maqaam al-Ihsaan, but already they have put too many holes in their pipe, so how will they reach it? They will not. *Awliyaa* say you have to be careful. *Qaala al-Qushayri*, one of the big Sufi *`alims*, Imam Abd al-Karim ibn Hawazin al-Qushayri (q) (d. 1074, Persia), said, "It is not good to follow someone who is not from this path (Ahlu 's-Sunnah wa 'l-Jama`ah and Ahlu 'l-Bayt; the Sufi path) as it might take you somewhere unaccepted. Today (700 years ago) people are on two ways and you have to avoid these two ways." It means, not avoid them completely, but find someone who carries them and carries the reality of Maqaam al-Ihsaan. "People today are people of footnotes and hearsay. They copy; they don't depend on what is new coming to hearts, refreshing their hearts. They copy what has been written, as this is their knowledge. They know what others wrote, but they don't progress to reach their destination. *aw imma ashaab al-qawl wa 'l-fikr*, They are people of thoughts: academia and intellectuals. You have to be careful about them. They are thinking with the mind, and Allah (swt) cannot be known by the mind, He is known by hearts."

So today people copy and paste and if that knowledge is not footnoted, they don't accept it! So they copy what came before them or they use their mind to make "reforms," as if Islam needs reform. No, Islam doesn't need reform but Muslims need to reform, by returning to the tradition of Prophet (s) and his Companions (r)! So the first group copy and paste and the second group are thinking people, like socialists who came at the beginning of the 20th century, Maududi, Syed Qutb and many others, saying, "We have to reform Islam." No, you have to be very careful about what your mind is thinking.

Awliyaa take from the heart of Prophet (s), and in that there are two principles: *thawaabit*, firm, fixed elements that you cannot play with or change, and *mutaghayaraat*, changeable. The *thawaabit* principles are not changed from copying and pasting, nor through academia thinking, but there has to be an inspiration from the heart of Prophet (s). Allah (swt) sends to Prophet, and Prophet sends to the hearts of *awliyaa*. This is why Jalaaluddin Rumi (q) brought so many changeable principles that he dressed on *thawaabit*, firm principles, because firm principles can be dressed with whatever dress you like.

Allah (swt) is known through His Beautiful Names, so His Beautiful Names can be dressed. Allah will manifest on His Prophet with His Beautiful Names, and He can dress on anyone from His Beautiful Names and grant them to know what name they are under. And there are many Names. Like *tajalli ismullah al-`azham*, the manifestation of the Name encompassing all Names, "Allah". How will it be manifested? For example, it will be manifested on "one," as in Holy Qur'an it is mentioned:

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا

Wa annahu lamma qama `abdu Allaahi yad`oohu kaadoo yakoonoona `alayhi libada.
Yet when the Devotee of Allah stands forth to invoke Him, they just make round him a dense crowd.
(72:19)

"When Allah's servant, the only one mentioned in Holy Qur'an as 'AbdAllah'," which means He dressed Prophet (s) with His Beautiful Names and with `ismullah al-`Adham, the Name encompassing all the Beautiful Names and Attributes, "Allah".

So Allah al-`ism al-ladhee... yatahaqaqu bi ismih...He is the only one on whom Allah (swt) manifested His Beautiful Names and Attributes, the Prophet (s). Because he is the highest rank and highest shaan, prestige, because he reached the reality and certainty of the manifestation of His Highest Beautiful Name, "Allah" that Prophet (s) was able to reach. That is why he was able to go in Israa wa 'l-Mi`raaj. Do you think that if Allah didn't dress him, he could go in Israa wa 'l-Mi`raaj? He would have been completely annihilated! Allah dressed him so he can come back. So Imam al-Qushayri (q) said, "When the servant of Allah asks through prayers, that Name was for Prophet and his inheritors," who are Ghawth, Aqtaab, Budalaa, Nujabaa, Nuqabaa, Awtaad, Akhyaar.

So the reality is not changeable. They can be dressed by *mutaghayaraat*, changeable principles, and in this way you can give every reality a colorful dress that you can follow.

He continues:

وَأَلَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَاهُم مَّاءً غَدَقًا

wa law istaqaamoo `ala at-tariqati la asqaynaahum maa'an ghadaqa

If they kept straight forward on the way, tariqah, we would shower them with blessings.

"If they stay on the Way, Siraat al-Mustaqeem," this is a fixed principle. But you can dress that principle, that anyone can go on that path, in a different manifestation, with different dresses, with different *shuyookh*, with different *dhikr*. The road doesn't change, but your technique as you go from one shaykh to another is a dress that can be changed. Allah said in Holy Qur'an: *wa law istaqaamoo `ala at-tariqati la asqaynaahum maa'an ghadaqa*.

Today they know now where rain comes from and to where it goes. The reality of the rain doesn't change. There are lakes or equatorial areas to where water evaporates, that is unchangeable, but where that rain is sent is changeable.

وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ نَبَاتَهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبَثَ لَا يَخْرِجُ إِلَّا نَكِدًا كَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ
يَشْكُرُونَ

*Wal baladut-tayyibu yakhruju nabatuhu bi-idhni rabbihi wa'Lladhee khabutha laa yakhruju illa
nakidan kadhaalika nusarrifu 'l-ayati li-qawmin yashkuroon.*

From the land that is clean and good, by the will of its Cherisher, springs up produce, (rich) after its kind: but from the land that is bad, springs up nothing but that which is niggardly: thus do we explain the signs by various (symbols) to those who are grateful. (al-Aa`raaf, 7:58)

The clouds are there, but Allah (swt) moves them as He likes by wind, which is in hands of angels, which is changeable. The principles of evaporation are unchangeable. For example, if you drop water on the floor, in ten or fifteen minutes it evaporates. If you go to the sauna, you sweat. Similarly, you have to sweat in the way of tariqah. If you don't sweat, what is the benefit? Do you want to sit on the throne and for them to carry you? nuqsaniyya, you have deficiencies they must work on for you to improve. For example, you don't like watermelon, so they give you watermelon; that is a bitterness, a sweat. This one likes to sleep too much, so they keep him awake! So everyone has to sweat and in a different way.

So a big wali said to someone who is higher than him but he didn't know, and awliyaa like to joke with each other, "Do you like to see Him, atureedu an taraah." The same question applies to everyone here: do you like to see Him? Yes, of course! Why are you coming to make dhikrullah? To see Him, to be more near Him. That wali answered, "No, I don't like to see Him." If they ask us, we would run to see Him! Sayyidina Musa (a) asked to see Him! So this wali was careful. And so he said no. They said that is strange. He continued, unnazihu dhaak al-jamal `an nazhari mithilih, "I exalt that Beauty from Someone who has my eyes," meaning, "I am not worthy; I don't want my dirty eyes to see that Beauty, because that Beauty is exalted." To see that Beauty requires clean eyes. Can we say that? They said, "When do you relax?" Today they say when you relax, take a massage. (laughter) He said, "No, ma dumtu lahu dhaakiran, as long as I am remembering Him, I am relaxing. When I am heedless from His remembrance, I will not find any relaxation; I am sweating."

So you see the difference between them and us?

Imam al-Qushayri (q) said,

wa law istaqamoo `ala at-tareeqati la asqaynahum maa'an ghadaqa
"If they knew the variants (utaghayaraat), they would have succeeded."

Light is a constant speed, traveling at 300,000 Km/s. The moon has many variations in density between it and Earth; that is *mutaghayaraat*. That is why the speed of light coming from the moon is less than 300,000 Km/s, as there is a lot of friction taking place within that distance. So in this galaxy with so many stars--some farther than the moon, or the sun, or the polestar--your destination on this path is farther than any star in this universe. And a lot of variations might drop your power to move forward. That is why the guide will teach you what *awraad* to say, to make you move depending on your capacity. If you connect a 500-watt lamp to a 100-watt power source, the light, the lamp, and the wire will burn. But if you connect a 50-watt lamp to a 100-watt power source, neither the lamp nor the wire will burn. So the shaykh knows the capacity your heart can carry; he connects you, and your light is not burned out, and you move on that path. What the shaykh gives is *mutaghayaraat*, something that changes. He might give you a 50-watt or a 100-watt connection.

So Allah (swt) said in Holy Qur'an, "If he would stand on the path, we would order angels to send these clouds of mercy and put in their hearts. We would shower them with 'un-understandables' (unique knowledge)."

Support comes from Allah (swt). If you are on a track ready to move, as you are given *awraad* from your shaykh and you do it, then mercy, *inayatullah*, comes to push you like the wind blowing the clouds of rain. That is *reeh as-siba*, "cool breeze from Heavens" that moves you forward. Like a carriage on a track only needs the first push and it keeps going like a roller coaster. It might find a hill but it will go slowly up and then will go down quickly.

Allah (swt) said, *inna ma` al-`usri yusra*, "With difficulty comes ease." (94:6) He didn't say, "With ease comes difficulty," no, with difficulty there must be ease. So you face difficulty first, then you reach ease, as Allah (swt) confirmed:

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ وَوَضَعْنَا عَنْكَ وِزْرَكَ

alam nashrah laka sadrak, wa wadaa`naa `anka wizrak.

Have We not opened your breast for you and removed from you your burden.

(Surat al-Shahr, 94:1-2)

Then, when you are steady on path, He sends angels to move these clouds of mercy and you quickly reach your goal. Today people are so interested in *an-naql wal-athar*, "This one said this and this one said that." If you don't say the transmission of that knowledge, it is not acceptable. But everything is changeable, as today there are *awliyaullah* inspired from the heart of Prophet (s). He (s) said, "I left behind the Book of Allah and my Way," and, "I left behind the holy Book and my Family." Put these two different *hadeeth* in an equation with

the first side *kitaabullah wa sunnatee* = *kitaabullah wa `itratee*. Remove what is common on both sides, *kitaabullah*, so what is left? *Sunnatee* = *`itratee*. So you have to look, those who are on his way are from his Family. Who are his Family? Many are from his blood family and also there is his spiritual family, like Sayyidina Salmaan al-Faarsi (r). *Awliyaa* are the ones who can take you forward to understand *kitaabullah*, the Book of Allah. Others only say, "He said this and he said that," but they are not understanding what is coming new. That is *`ilm al-ghuyoob* for you, but for them that is *`ilm azh-zhuhoor*, knowledge appearing for them.

So follow those who are receive divine inspiration in their hearts, *shuyookh at-taa'ifah*, shaykhs of that particular group. Who are they? They are *awliyaullah*. If you follow others, you are in a maze. So *awliyaa* take you out of that maze. *Awliyaullah* are all on the similar way. Think-tank intellectuals believe if they study four years, they become a doctor and put that certificate. No, *awliyaa* are those who take you through your life, the past, future and present, giving you precisely what you need at any given moment. Now the intellectuals are coming to reform Islam. Islam is perfect like the full moon! You cannot reform Islam with ideas of Marx, Lenin, or socio-political movements such as communism, socialism, or even democratic or liberal ideologies. You have to come with something that is more spiritual and in the middle, that everyone can follow.

So Prophet (s) mentioned in many *ahadeeth*, and what is revealed in Holy Qur'an, that the best way to reach that is through *dhikrullah* and different ways of *dhikr*. Allah (swt) describes Himself for us with 99 Beautiful Names. You can go to infinite Names to remember Him and you have to know the highest is *ismullah*, "Allah," and when the servant of Allah (swt) stood up to pray, he is the one whom Allah (swt) dressed with all the Beautiful Names and Attributes. Abdus-Salaam is under the *tajalli* of the Divine Name "as-Salaam," but "*`AbdAllah*," Allah's Servant, is under the *tajalli* of all the Beautiful Names and Attributes!

So *awliyaa* are changable, based on what is dressing them. So may Allah (swt) clean us with His endless power.

Be careful on that verse, *wa law istaqaamoo `ala at-tareeqati la asqaynaahum maan ghadaqa*. May Allah (swt) fill our hearts with all His Names and Attributes.

Bi hurmati 'l-habeeb, bi hurmati 'l-Fatihah.

Dhikrullah Is the Main Pillar of Tariqah

*A`oodhu billahi min ash-Shaytaani 'r-rajeem. Bismillahi 'r-Rahmaani 'r-Raheem.
Nawaytu 'l-arba`een, nawaytu 'l-`itikaaf, nawaytu 'l-khalwah, nawaytu 'l-`uzlah,
nawaytu 'r-riyaadah, nawaytu 's-sulook, lillahi ta`ala fee haadha 'l-masjid.
Dastoor yaa Sayyidee, madad.*

Rabitah is the connection that connects the pipe from you to the shaykh. When he takes your hand for initiation, he is connecting you. In the same way you connect a pipe with fittings, he connects all the fittings so there is no leak. And not only does he connect the fittings, but he glues them also so it will never break. So always the *rabitah* is the connection with fittings and it is glued so that it is never going to break. And *muraqabah* is to keep observing both from the *wali's*/shaykh's side and from the *mureed's* side. From both sides they are always in observation. *Muraqabah* means to observe like a video camera what is going on, to be vigilant to maintain that pipe with no leakage.

As a *mureed*, from your side you are looking to make sure that if there is a defect you fix it, and from the side of the shaykh, he is looking for any defects to fix. If you want to count the defects between you and your shaykh, you can realize there are a lot of holes and leaks in that pipe and nothing can fix them except heavenly glue; you can't use *dunya* glue or anything else as it will not work. Heavenly glue is *dhikrullah*, and that heavenly backbone or pillar on which you can lean is *dhikrullah*.

To do *dhikrullah*, you have to be clean. When you do *dhikr* it means you are knocking on the door to be opened for you. Allah (swt) said in Holy Qur'an:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا
مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

*Alladheena yadhkuroonullah qiyamaan wa q`oodan wa `alaa junoobihim wa yattafakkaroona fee
khalqi 's-samawaatee wa 'l-ard, rabbanaa maa khalaqta hadhaa baatilan subhaanaka fa qina
`adhaaba 'n-naar.*

Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the Creation of the Heavens and the Earth, (saying), "Our Lord! You have not created (all) this without purpose, glory to You! Give us salvation from the torment of the Fire." (Aali `Imraan, 3:191)

Al-ladheena yadhkuroonullah, "Those who mention their Creator, Allah (swt), on their tongues in different ways and positions." So when you mention Allah (swt), you go into that pillar of *tariqah*. *Tariqah* doesn't differ from *Shari`ah*. *Shari`ah* is the law and *tariqah* is the way. You cannot change what Allah (swt) has ordered for us, the law of Islam. The obligations, you cannot change them. *Imaan*, what the Prophet (s) described, you cannot

change. *Ihsaan*, moral excellence, you cannot change. The constitution that Allah (swt) gave to Muslims, the Holy Qur'an and the Holy Hadeeth of Prophet (s), cannot be changed. *Tariqah* is the way to execute these laws. One of the main pillars of *tariqah* is *dhikrullah*, and Allah mentioned, "The best of *dhikr* is to know *laa ilaaha illa-Llah*, which is Maqaam at-Tawheed, "the Station of Oneness of Being." So to glue and restore what is broken, you have to come back to *dhikrullah*. I'm not speaking of *dhikrullah* that is a public association, but rather *dhikrullah* when you are alone, as Prophet (s) mentioned, *ij'al lisaanak ratban bi dhikrullah*, "Keep your tongue wet with *dhikrullah*."

How are we spending our time, in *dhikrullah* or in *dhikr ad-dunya*, in Allah's remembrance or in remembrance of *dunya*? As soon as you remember *dunya*, you need *ghusl* (prescribed shower of purification). You cannot come to Allah's door bringing your *dunya* with you! This is *adab at-tariqah*, "principles of *tariqah*." You cannot come to an association of *dhikrullah* with no *ghusl*. That is why Sayyidina Shah Naqshband (q) didn't allow any of his followers in his time to attend his sessions without not only *wudu*, but a complete *ghusl*. Do you know why you are required to make *ghusl* after you and your wife are intimate? It is not only to remove *najas* (impurity); that act is pure, clean. But you make *ghusl*, saying, "Yaa Rabbee! I am moving from the desire you put in me for my family to my desire for You." That is why the curtain between you and Allah (swt) is very thin. So when you are in *dunya* and you fulfill Allah's order, you take *ghusl* when you finish (that act), in order to go back to Allah's remembrance and open that door.

So one of the *awliyaullah* used to say, "I never entered the door of my teacher without having *ghusl*. I come with a full shower to his door and I come fasting."

Al-Qushayri, one of the biggest scholars of *tasawwuf*, said, *Lam adkhul fee hudoori 'sh-shaykh illa saa'imman mughtasilan*, "I never enter the presence of my shaykh except having taken shower and fasting, and whenever I come to his door I back up. I come to his *madrasah*, school. (Today if you say *madrasah* they say, "terrorists." *Madrasah* means "school".) I enter the school, go to the door where he is sitting, and then I back up, respecting him, and not coming with my ego, with my *dunya* inside. I am worried."

Today, how do we go to the door of the shaykh? What determines who goes in and who stays out? Who pays more money is allowed in!

"If I have the courage and insist to enter, then as soon as I enter I feel numb from the *tajalli*, divine manifestations, coming on him that make me run away, shaking."

This is the beginning of the journey. We are lucky because we are in a time that is full of ignorance. As Grandshaykh (q) said, that is why Allah (s) opened more and more His doors of Mercy. Because of these doors of Mercy there is no more protocol, no more this discipline that is a prerequisite. Like a child that is spoiled, does he have any kind of principles to enter his father's room? Even if his father is president or king, no one will stop him and he enters. We are spoiled today with that *rahmat* opening from Allah (s) there are no more restrictions.

So *awliyaullah* no longer look at the behavior of the followers with them. They say, "That is okay." Before, they could not take a step, out of respect and discipline toward the shaykh; a student became numb and went back. Today, no one is asking because of that huge *tajalli* of mercy coming on *ummat an-Nabi* and on this *dunya*. When you have a lot of water, you can use it in any way you like, even for irrigation of crops, but if you don't have water you save it. The *awliyaullah* used to save the *rahmat* for their followers, but now it is coming like an ocean. So let them take it; with that *rahmat* they will be blessed and cleaned.

So if al-Qushayri (r) said, "I would not enter my teacher's presence without fasting or taking a shower," oh *mureed*, how then do you dare to knock on the door of Allah, which is *dhikrullah*? How can you go there without fasting from not only food, but also from all desires? You must come clean. As soon as you sit in the association of *dhikrullah*, your thoughts interfere and take you right and left, so Allah (swt) made *dhikrullah* an obligation.

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا

*Yaa ayyuha 'Lladheena aamanoo 'dhkurullaaha dhikran katheera wa sabihoohu bukratan wa aseela.
Huwa 'Lladhee yusalli `alaykum li yukhrijakum min azh-zhulumaati ila 'n-noor.*

O you who believe! Remember Allah! Continue to mention Him without limit, before sunrise and before sunset. He is The One Who encourages, appreciates, and supports you all, and replaces darkness and tyranny with divine Light. (Al-Ahzaab,33:41-43)

This means *dhikr* not only by tongue, but with all your senses, all your organs, all your body, all your soul and with everything possible to use that Allah (swt) has given you! You have to mention and continue reciting, not His Name, but entering the Ocean of Vision and seeing defects in your body and soul, and enter to that Presence. Mention to yourself, don't mention to people. *Dhikrun katheera* means "excessive *dhikr*". How do we do *dhikr*? For ten or fifteen minutes only, but *dhikrun katheera* has no end; it is non-stopping, a continuous remembrance of Allah (swt), in your day and night! So if you stop, you are coming against His will.

That is the difference between *awliyaullah* and people; they are in constant *dhikrullah*, while we do *dhikr* for one hour and stop. Their hearts are constantly in remembrance. *katheera* means, "unlimited". Then, *sabihoo bukratan wa aseela*. So first is *dhikrullah*, because as Allah (swt) said, "And We are nearer to him than his jugular vein." (al-Qaf, 50:16). It means, "Don't leave My Presence!" Allah is possessive of His servant: He doesn't like the heart of His servant to be occupied or possessed except by Him. So Allah (swt) wants *awliyaullah* to be exclusively for Him.

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Qulna 'hbitoo minha jamee`an fa imma yaatiyannakum minnee hudaan faman tabi`a hudaaya fa laa khawfun `alayhim wa laa hum yahzanoon.

We said, "All of you get down from here, and if, as is sure, there comes to you guidance from Me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve. (al-Baqarah, 2:38)

Awliyaullah never feel sad because Allah is taking care of them, making them slaves at His door. So there is a huge gap (in conduct) for *mureeds* to be at door of their teacher.

w'adhkurullaha dhikran katheera wa sabihoohu bukratan wa aseela, "And praise him and glorify him morning and evening." There is morning remembrance and evening remembrance. *Huwa 'Lladhee yusalli `alaykum li yukhrijakum min azh-zhulumaati ila 'n-noor*. "He is the one who sends blessing on you..." That is *imaad at-tariqah*, the "pillar of *tariqah*." Then Allah brings you to His Presence after you do that continuous remembrance and glorify him morning and evening. Then what? Allah and his angels will send blessings on you. *inna Allaha wa mala`ikatahu yusalloon*, He will raise you to be connected to the heart of Sayyidina Muhammad (s); as He orders his angels to send blessing on Prophet, He also orders his angels to send blessings on you, to take you up, away from darkness to light. What darkness? Darkness of *dunya*, which for *awliya* is darkness and not worth anything. That is why they became ascetics; they left *v* and those who took it made a mistake. Our duty is to leave the desires of *dunya*, but if Allah makes *dunya* a slave running after you, that is no problem.

Huwa 'Lladhee yusalli `alaykum li yukhrijakum min azh-zhulumaati ila 'n-noor. "He is The One Who supports you and takes you from darkness to light." When He takes you from darkness to light, *wa kaan bil-mumineena raheemah*. "He is showing you His mercy." It means, "You remember Me! I am ordering My angels to pray on you, and sending on you that mercy."

So when *awliya* see this, they insist *dhikrullah* is the Pillar of *Tariqah*. They don't ask people to do *irshaad*, which is not for everyone, but they tell them do *dhikr* so they will benefit.

And Prophet (s) said:

يا ابن آدم إذا ذكرتني شكرتني وإذا نسيتني كفرتني وبالشكر
تدوم النعم

yaa Ibn adam idha dhakartanee faqad shakartanee katheeran wa idhaa naseetanee kafarta wa bish-shukru tadoom an-ni`ma.

O son of Adam! If you mention Me, it means you are thanking Me. By thanking Allah, favors will not stop reaching you.

And Prophet (s) said in a holy hadith (Hadith Qudsee):

O son of Adam! If you mention Me you are thanking Me and if you thank someone he gives you more.

What do you think of Allah (swt)? If you thank Him, you get more, so to remember Him is to thank Him.

wa idhaa naseetanee kafarta. "And if you stopped remembering Me, you are not becoming an unbeliever." *kufaar* here does not mean "unbeliever," but rather "to make a mistake," or, "You have ignored My favors on you."

When you don't thank who is generous with you, what will he say? It means you didn't care, you are ungrateful. *kafartanee* here means "ungrateful"; it does not mean "becoming non-Muslim". You are ungrateful when you forget Him, so show gratitude to Allah!

Prophet (s) said:

khayru 'l-`amaal dhikrullah.
The best of deeds is to remember Allah.

wa qaal an-nabi li kulli shayin saqaalan wa saqaal al-quloob dhikrullah.
For everything there is a polish and polish of the heart is dhikrullah.

Like a diamond is in a rock, and to take it out you must cut the rock and then you polish it. The shaykh polishes us like a rock. Many of us go to the shaykh as tyrants, so what does he do? He has to break you down and hammer on you. They ask, "Why is Shaykh hammering on me?" Because he loves you, and that is to help you. When he shouts at you, don't get upset because he is carrying your problems! For everything there is polish and the best polish for hearts is *dhikrullah*.

Prophet (s) said:

wa idhaa ra'aytum riyad al-jannati farta`oo faeaha.
O my companions! If you find riyad al-jannah, the heavenly gardens on Earth, farta`oo feeha, stay there and sit in it and be in it.

qaaloo ya rasoolullah wa maa riyadul-jannah.
They asked, "Are there heavenly gardens on Earth?" He said, "Yes, the associations of dhikrullah."

It means *dhikrullah* of Holy Qur'an, Holy Hadith, the Beautiful Names and Attributes, or of holy prophets. So when you find such associations, go and sit in them as that is Heaven on Earth.

Do you want Heaven on Earth? People go everywhere looking for Heaven on Earth. Go sit with humble, broken-hearted people: sit with people of *dhikrullah*. That is what we need. We don't need to sit with presidents or kings. They are leaving whatever they have behind them

(when they die). Those sitting in *dhikrullah* sessions are finding Heaven on Earth, where they are cleaning their hearts for their Lord and coming clean, then receiving these manifestations.

wa qeela man kaana yureed an ya`rif mazilatahu `indallah fal yandhur ila manzilatillahu fee qalbih. "As much as we are keeping Allah in our hearts, Allah is keeping us." Say the truth: who are we keeping more in our hearts, Allah or our children? We are always keeping our children in our hearts.

One of the *awliyaullah*, Abu Ali ad-Daqaq (q), said, "*Dhikrullah* is *manshoor al-wilayah*, the proclamation of sainthood." That big proclamation is displayed everywhere, and throughout circles of *dhikr* they know you are a *wali*. Your level can be known there, because you are from `Abdaal, Nujaba, Nuqaba, Awtaad, Akhyar, and Qutb, Qutb al-Bilad, Qutb al-Aqtaab, Qutb al-Irshaad, Qutb al-Mutasarrif. Everyone knows his level. *wa man utiyya dhalika al-manshoor...* "And whoever keeps his *dhikr* has that proclamation," and who has been *sulib*, one who *dhikrullah* has been taken from his heart, that means he has been "laid off", he is no more in that heavenly gathering on Earth.

And it is said *dhikrullah* is better than *fikr*, to think. With thinking you have to pull information or knowledge, and with your mind you can only pull *dunya* knowledge, you cannot pull secrets. However, with *dhikr* Allah (swt) opens for you the interpretation of Holy Qur'an and the Holy Hadith, and an understanding of what *awliya* have said. *Allah ta`ala yusaf bihi wa laa yusaf bil-fikr.* Allah (swt) is not described by thought but He is described by remembering Him. you cannot describe through your mind as it is too limited.

wa qeela `adhab al-`arifeen qit`uh. "The punishment of a *wali* is to be cut from *dhikr*," because Allah said, "Remember Me and I remember you; mention Me and I mention you. Remember Me in your heart and I remember You in My heart."

O students of Mawlana Shaykh Nazim (q)! We are lucky and blessed to be connected to such a *wali*, who is connected to the Golden Chain through two big oceans, Sayyidina Abu Bakr As-Siddiq (q) and Sayyidina `Ali (q), *marraj al-bahrayn yaltaqiyyaan*, "two oceans coming together and between them is a thin divider." Those are two places of knowledge that come together, as mentioned in Surat ar-Rahman, that He made the two oceans come together with very thin divider between them.

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَا نَبِيَّهُمَا بِرَزْخٍ لَا يَبْغِيَانِ

maraja al-bahrayni yaltaqiyaani baynahumaa barzakhun laa yabghiyaan.

He has let loosed the two seas meeting together. Between them is a barrier which none of them can transgress. (Ar-Rahman, 55:19-20)

That is the *bahr*, ocean, of Sayyidina Abu Bakr and the *bahr* of Sayyidina `Ali. The two of them came together in Sayyidina Jafar as-Sadiq (q). May Allah bless these two great ones and all *Sahaabah* of Prophet (s) and His deputies (q), and those looking for normal life, not a life of extremism!

Wa min Allahi 't-tawfeeq, bi hurmati 'l-habeeb, bi hurmati 'l-Fatihah.

Characteristics and Levels of *Dhikrullah*

*A`oodhu billahi min ash-Shaytaani 'r-rajeem. Bismillahi 'r-Rahmaani 'r-Raheem.
Nawaytu 'l-arba`een, nawaytu 'l-itikaaf, nawaytu 'l-khalwah, nawaytu 'l-`uzlah,
nawaytu 'r-riyaadah, nawaytu 's-sulook, lillahi ta`ala fee haadha 'l-masjid.*

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

Ati`ullaha wa ati`u 'r-Rasoola wa ooli 'l-amri minkum
Obey Allah, obey the Prophet, and obey those in authority among you (4:59)

The Prophet (s) said:

انما الاعمال بالنيات وانما لكل امرء ما نوا

innama al-`amaalu bin-niyyaat wa inama li-kulli 'mrin maa nawaa.
Every action is by intention and truly to every man is what he intended. (Bukhari and Muslim)

Every one of us, our intention is to love Allah (swt), our Prophet (s), our shaykh (q), and to love everyone. But we are weak servants, *pas faible, très faible*; we cannot do more than what we are doing. However, it is nice to know what *awliyaullah* think of those things we are heedless about. Their knowledge is very high and ours is very limited.

We were speaking in the previous session about the importance of *dhikrullah*, which is important for everyone seeking this path. *Shuyukh at-taa'ifa*, an Arabic term which means, "shaykhs of *tasawwuf*", all of them with their differences and different ways of *dhikrullah*. As much as there are differences in that Way it is better, because people are able to find and take from the tap that quenches their thirst. This one makes *dhikr* in this way, this one in that way. It is okay as all of them are making *dhikr* to The One, Whom you cannot describe, the Exalted One. You cannot describe Him through any kind of thoughts in your mind. *la yasifahu bil fikr*. "You cannot describe Allah (swt) through your mind." Only through what Allah describes Himself you can understand, through His Beautiful Names and Attributes. But you cannot understand the Essence.

Awliyaullah are swimming in these oceans to pull out these treasures, and the deeper they go the deeper the water becomes and they cannot reach (an end). *kullama taqaraboo wajad al-masaafa ab`ad*. "However nearer they come, the distance increases and to pass it is difficult." In the *Mir`aaj*, Prophet Muhammad (s) reached *qaaba qawsayni aw adnaa*, very near, "*two bows' length or nearer*." But with that nearness which is only for Prophet (s), it is still far to reach the Reality of Allah's Essence. No one can reach that! How far is the Divine Presence? Only Prophet (s) knows, but the Essence is much further (beyond that).

That is why Allah (swt) is always putting different meanings in the heart of Prophet (s) and in the hearts of *awliyaullah*. That is why ascensions never end.

وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

wa fawqa kull dhi `ilmin `aleem.

Above every knower is a (higher) knower. (12:76)

This *ayat* also means that in every moment there is a higher knowledge (revealed). That is why books contain knowledge of the past and knowledge of that time, when written by *awliya*, but tomorrow a higher knowledge will be revealed. Grandshaykh (q) said, "In the time of Sayyidina Mahdi (a), if you open any book there will be nothing in it; all the writing will have disappeared." All previous knowledge will have passed, but in the time of Sayyidina Mahdi (a) there is new knowledge called, Khaamis al-Qur'an, "The Secret of the Qur'an."

Today no secret of the Qur'an comes out, but then that secret with 12,000-to-24,000 oceans of knowledge will come on every letter of Qur'an to hearts of seekers! Those living in that time will immediately understand and reach their destiny in sainthood.

(An attendee sneezes.) *Yarhamakullah*. I did not hear you didn't say, '*alhamdulillah*', which is a sin, and we are witness on that. (Attendee says, "*alhamdulillah!*") When someone sneezes, you must say '*alhamdulillah*' and then we respond, '*yarhamakullah*'. If (he does not say that), we are not responsible to reply.

Allah (swt) said:

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

adhkurunee adhkurukum, wa ashkuru lee wa laa tafuroona.

Remember Me and I will remember you, and thank Me and don't be ungrateful. (Surat al-Baqarah, 2:152)

That specialty is only for *ummat an-Nabi*. Before, for other nations, it was *adhkurunee*, "Remember Me." But for *ummat an-Nabi*, Allah (swt) added, *adhkurukum*, "I remember you." Others are under the order to remember Him, what He revealed in another verse:

اِذْ لَوْ مَا أَوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

utlu maa uhiyya 'ilayk min al-kitaabi wa aqimis-salaata inna's-salaata tanhaa `ani'l-fahshaai wa 'l-munkari waladhikrullaahi akbaru w'Allahu y`alamu maa tasna`oon.

Recite what is sent of the Book by inspiration to you, and establish regular prayer, for prayer restrains from shameful and unjust deeds. And remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows the (deeds) you do. (29:45)

Allah's remembrance is for *ummat an-Nabi*, but His mentioning of you is higher and greater. How much higher and greater? There is no limit in that greatness! That means in every moment, even if you remember Him one moment in your life, you are *`abd*, servant, and your *`ibaadah*, worship, is limited. So if you mentioned Him one time in your life, saying, "*Yaa Allah!*" or, "*la ilaaha illa-Llah*," Allah will render it back to you non-stop until the Day of Judgment, and He will assign angels to send praise on you non-stop, without end and with no limits! That is for one time, and it is enough for Allah (swt) to send in every moment! Let us say now, *Yaa Rabb! Yaa Rabb! O Allah! O Allah!* That is for you a great blessing.

That is why the association of *dhikr* is a light, as angels are there. It becomes a place of *`ibaadah*, worshipness. Allah (swt) is looking and that place becomes a place of worshipness, where angels are all the time. That is why they say to appoint in your home a place only for prayers and *salawaat*. To enter there has to be with *adab*, discipline. You cannot enter there in your normal daily life, as that area becomes special and it has (heavenly) visitors. That is why Sayyida Maryam's place became sacred. *kullama dakhala alayha zakariyya fil-mihrab wajada `indaha rizqa*. Whenever Sayyidina Zakariya (a) entered that place, he found provision there. So there, he asked Allah to give him a child, and Allah (swt) granted him Sayyidina Yahya (a). So it is nice to have *makaan al-ibadah*, a place of worship, and later it becomes a *maqam al-ibadah*, a place of worship where manifestations of angels come on you; angels must be present there.

One of *awliyaullah* said, *law la anna dhikrullah ta`ala fardan lamaa dhakartuh ijlaalan lahu*. "If it was not an obligation to remember Allah, to mention His Beautiful Names and Attributes, or to mention Him in recitation of Holy Qur'an, I would never do it."

It is ordered in the verse of *dhikr* mentioned previously; there might be 50-60 *ayaat* in Holy Qur'an. If it was not an order he will not mention it! Why? This is very significant.

He said, "How do I mention Him?" as when you mention Him you are entering the Divinely Presence. "How am I mentioning His Majesty when I revere Him so much, *ijlaalan*. How can someone weak mention Someone Who created him? I feel ashamed. I have to wash my mouth before I open it *alfu alfu*, a thousand by a thousand (1,000 x 1,000) times of repentance." That means, "Millions of repentances I have to do before I open my mouth to remember Him!"

Today when we come to *dhikr*, we come lazy. Why lazy? Because according to that *wali*, our soul knows that we are weak and our soul is ashamed from the doings of our bodies, which always contradict whatever Allah wants, so we do the opposite. Our body is absorbed in *dunya* desire and our soul is absorbed in heavenly desire. So when you come for *dhikrullah*, be sure you are very clean. As we said, in previous times they came to *dhikr* only in pure white clothes reserved for that. They had a room to change into their very clean clothes, with no dust. Today they say there are no special requirements, that to just attend *dhikr* is enough. Allah's mercy is in this time (and standards have dropped).

They asked one person, *anta saaimun*, "Are you fasting?"

He said, *na`m ana saaimun bi dhikrillah*. "Yes, I am fasting, as I am remembering Him, making *dhikrullah* in every moment. I am not with you, I am in the Divine Presence with My Lord. If I remember anyone other than My Lord, then I break fast."

Not like us; we say we are fasting if we are not eating. Let's count in 24 hours, how much we are mentioning Allah's Name and how much we are mentioning each other's names? It might be that in 23 hours and 59 minutes we are mentioning *dunya*, and the rest is mentioning and remembering Allah, our Creator, and that we are His weak servants (*i.e.*, one minute)!

And a *jawaarih* (whose limbs do *dhikrullah*) mentioned, "There was a man between us who says '*Allah, Allah*,' and one day a tree branch fell on his head and split it open. (There were no stitches at that time to close the wound) and blood was running from his head and gushed on the ground, and it began to write '*Allah, Allah*.'" That one was mentioning Allah 23 hours and 59 minutes, because with him everything was with *dhikrullah*.

Also, there was a lady in Egypt who died recently. She never answered any question except with a verse of Holy Qur'an; even she wanted to eat, from Qur'an she mentioned foods and they prepared that food for her. She didn't eat anything that is not mentioned in Holy Qur'an. Allah mention in Qur'an that He made *halaal* for you *ibil* and other kinds of meats, and birds, and fruits of the sea. Always she answered from Holy Qur'an and never she opened her mouth to answer from other than that, until she died! Where are such people today?

In previous *ummam*, nations, were prescribed *dhikr* at certain times, but *ummat an-Nabi* was granted to make *dhikr* at any time, in their heart or by tongue. Allah (swt) said in Holy Qur'an:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

Al-ladheena yadhkuroonullah qiyamaan wa qu`udaan wa`ala junoobeehim wa yattafakkaroon fi khalqis samawaatee wal `ard, rabbana ma khalaqta hadha baatilan subhanaka fa qina `adhaba 'n-naar.

Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and who think deeply about the Creation of the Heavens and the Earth, (saying), "Our Lord! You have not created (all) this without purpose. Glory to You! Give us salvation from the torment of the Fire." (Ali Imraan, 3:191)

And there is *dhikr* of the heart, *dhikr* of the tongue, and *dhikr* of the soul. When the heart and tongue *dhikr* coincide, that is an opening for the soul to remember Allah, as in 24 hours when *ummat an-Nabi* sleeps, their souls ascend to make *sajdah* at the Throne of Allah. In that *sajdah*, the soul is free to make remembrance of Allah in the Divine Presence. That is why in Salaat an-Najaat, that *sajdah* is not here in *dunya*, it is under the Holy Throne. *Awliyaullah* take their followers when they go in *sajdah*, to the location in the Divine Presence at the Throne. Your heart must be well connected at that time, not to wander here and there; in this

sajdah you must be extremely careful with your thoughts, and you must be aware that you are in that Divine Presence! It is very heavy and that makes *awliya* shake, to consider how much you wasted your time in *dunya*! Your *du`a* there is accepted, so it is essential in that *sajdah* to only make *du`a* for your *Akhirah*, not *dunya*. But you may ask for *dunya* also; ask what comes to the heart, such as:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Rabbana atina fid-dunya hasanatan wa fil 'akhirati hasanatan waqina 'adhaban-naar.

Our Lord! Grant us good in this world and good in the Hereafter, and save us from the chastisement of the Fire. (al-Baqarah, 2:201)

When we prayed Salaat an-Najaat behind Grandshaykh `AbdAllah (q), we made *sajdah* for one hour! Our foreheads, feet and hands become numb. We could not raise our heads (before Grandshaykh raised his). *Awliyaullah* know the importance of being in the Divine Presence, and as he was making *du`a* and we were saying, *ameen*. The main difference is, his *du`a* is not like our *du`a*, because he is there under the Throne. That is not simple!

The first level is *dhikrullah* is *bil-lisaan*, *dhikr* by tongue, because the heart is not yet connected. This is considered "the Station of Heedlessness," because your heart is not able to open and that is called the Maqaam al-Awwam, "the common people's station, *maqaam* of *ghaflah*, heedlessness". Because with your tongue you can say, "Allah, Allah" and you are watching TV! How many of you are watching TV when doing *dhikr*? (Many hands raised.) You see, if I didn't raise my hand they will never raise their hands! (laughter) And that is also known as *dhikr ul-`ada*, "the *dhikr* of habit." Like we make our prayers from habit, but it is not real worship. And we ask, "O Allah! Change our *dhikr al-qalb* to real *dhikr*!"

The second level is to make *dhikr* by tongue and *dhikr* by heart. In the Naqshbandi Order, they train you to do *dhikr* by tongue and *dhikr* by heart, by assigning you to recite daily 2500 times *Allah, Allah* by tongue (verbally) and 2500 times *Allah, Allah* by heart (silently). As soon as you do that, you feel it. Take your beads or even without beads (*tasbeeh*); put your tongue on the roof of your mouth and you find your heart doing *dhikr*, *Allah, Allah*. That is *dhikr ul-khawaas*, "Dhikr of the Chosen," assigned to some *mureeds* by the shaykh. It is *dhikr ul-`ibaadah*, "dhikr of (real) worship" and its fruit is *wa ladhikrullahi akbar*, "Allah will remember you in a Presence better than your presence."

Then the third level is, *dhikr al-khawas al-khawas*, "Dhikr of the Chosen of the Chosen," or *dhikr al-muhabbatullah*, "Dhikr of the Love of Allah," in which all parts of body do *dhikr*. That is only for *awliyaullah*. When *dhikr* of the heart and tongue coincide, who does that *dhikr* is able to enter the Divine Presence, which is the best of *dhikr*, as Allah (swt) said:

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ

*wadhkur rabbaka fee nafsika tadaru`an wa kheefatan wa doon al-jahri min al-qawl bi'l-ghudoowi
wa'l-aasaal wa laa takun min al-ghaafileen.*

And do thou (O reader!) Bring thy Lord to remembrance in thy (very) soul, with humility and in reverence, without loudness in words, in the mornings and evenings; and be not thou of those who are unheedful. (7:205)

That means, don't make *dhikr* openly, but make it within yourself. Don't show that your beads are moving; that is "showing off," which is ego. One of Grandshaykh's representatives, Shaykh Husayn (q), like Shaykh Nazim (q), I never saw him with beads in his hands during the day. He said, "We don't like to show off. Do *dhikr* at night, up to Ishraq." They don't show they are carrying beads. Today they show 500 beads or even one-thousand beads, so long!

tadaru`an wa kheefatan wa doon al-jahri min al-qawl, "Mention your Lord in yourself." Run to Him asking forgiveness, moving by your heart, afraid from losing His love to you, and inaudibly, without making a sound for people to see you are doing *dhikr*. Surrender and don't show off for others, with pride and arrogance.

النبي صلى الله عليه وسلم قال: "خير الذكر الخفي"

wa qawlahu `alayhis salaam khayru 'dh-dhikr al-khafee.
The best of *dhikr* is the silent. (Ibn Hibban)

dhikr al-qalb saba` di`fan bi saba` di`f.
The *dhikr* of the heart is 70 times better.

When you multiply 2 x 2 it is 4, and 4 x 4 is 16, and the multiplication increases exponentially. So if you do 1000 *dhikr* of the heart, it is 70 times exponentially more than *dhikr* of the tongue. One-thousand times one-thousand is one-million, and then one-million times one-million is one-billion; that is two *d`af*. Three *da`f* is one-billion times one-billion equals one-trillion. So see how high you go with 70 *da`f*!

wa la-dhikrullahi akbar. This is a huge number; it has a limit, but you are happy with that huge number because Allah's remembrance of you is without limits! Will He throw that one in the Hellfire?

(Mawlana stands) So say, *yaa Allah, yaa Rabb!* If you mention "Allah" one time, He will mention you and that is enough for your entire lifetime. (Mawlana sits)

عن النبي صلى الله عليه وسلم : "لفضل الذكر الخفي الذي لا يسمعه الحفظة سبعون ضعفاً، فيقول: إذا كان يوم القيامة وجمع الله الخلائق لحسابهم، وجاءت الحفظة بما حفظوا وكتبوا، قال الله لهم: انظروا هل بقي له من شيء؟ فيقولون: ما تركنا شيئاً مما علمناه وحفظناه، إلا وقد أحصيناه وكتبناه، فيقول الله: إن لك عندي خبيئاً لا تعلمه، وأنا أجزيك به وهو الذكر الخفي" ذكره السيوطي في البدور السافرة عن أبي يعلى الموصلي عن عائشة رضي الله عنها، كما ذكره علي القارئ.

wa 'dh-dhikr al-qalb illadhee laa yasma`u al-hafazha `ala min dhikr ul-lisaan.

The dhikr of the heart is higher than the dhikr of the tongues which the angels hear. (Narrated by Ayesha in Bayhaqi)

SubhaanAllah, the knowledge never stops!

Wa min Allahi 't-tawfeeq, bi hurmati 'l-habeeb, bi hurmati 'l-Fatihah.

Duties of Guides and Students

*Nawaytu 'l-arba`een, nawaytu 'l-`itikaaf, nawaytu 'l-khalwah, nawaytu 'l-`uzlah,
nawaytu 'r-riyaadah, nawaytu 's-sulook, lillahi ta`ala fee haadha 'l-masjid.
A`oodhu billahi min ash-Shaytaani 'r-rajeem. Bismillahi 'r-Rahmaani 'r-Raheem.
Dastoor, madad yaa Sultaan al-Awliyaa, Mawlana Shaykh Muhammad Nazim al-Haqqani.
Dastoor, madad yaa Sultaan al-Awliyaa, Mawlana Shaykh `Abd Allah al-Fa`iz ad-Daghestani.*

Mawlana Shaykh Nazim (q) says that we have to ask *madad* from *awliyaullah* every time; it is proper *adab*. *Awliyaullah* ask their support from Prophet (s), and so we ask support from Grandshaykh (q), from Mawlana Shaykh Nazim (q), and from every *wali* standing at the door of Prophet (s). They are our role models and the *mureed* tries to stand at their door to reach the Divine Presence. You cannot reach the Divine Presence without a teacher; they are there already. One of these *shuyukh at-taa'ifa*, the shaykhs of *tazkiyyat an-nafs*, is Shaykh Shibli (q). They are one group but they have different ways, because *awliya* are friends with each other and they know their limits.

Shaykh Shibli said, "I mentioned You, not because I forgot You for the blink of an eye, but because it is easy on my tongue to refresh it and to say Your Name." That means he is speaking with his Lord. *Fa lammaa wajadta annaka haadiree shahidta annaka mawjood fee kulla makaanee*, "When I found that You are present, I testified that You are present in every place. I spoke to everyone without speech. I observed someone without looking through my eyes." They recite this poetry when they are in a trance-like state; then they cannot control themselves anymore and they are always trying to reveal what is in their hearts by expressing themselves.

Many people today remember their Lord when they are in an emotional state. Even if they are not *awliya*, when something horrible happens and they are sad, they feel like turning to their Lord and asking from Him, because it is there, but in normal life it is veiled with the darkness of this *dunya*. When someone you love dies and you are present there, you feel that majestic manifestation of al-Qahhaar, (The Dominant), al-Jabbaar (The Compeller), al-Qaabid (The Restrictor), "the One in Whose Hand is everything." You feel these attributes and you begin to fear death, and maybe with that fear you cannot enter the deceased one's room as you feel uneasy. So you remember Allah at that time. *Awliyaullah* are always in that state of feeling their return to Allah. They are not like us; we like to live even longer than Sayyidina Nuh (a)! (laughter)

One of the conditions of guiding to *dhikrullah* is, the *murshid* must be based in Islamic beliefs, *fi'l-aqaaid wa fi'l-fiqh*, in beliefs and in jurisprudence, so that he can answer his followers' questions. If not, the *mureed* will begin to doubt his shaykh. This is one of the conditions of the shaykh of Tariqat an-Naqshbandiyya as mentioned by Sayyidina Khalid al-

Baghdadi (q). He must know *Shari`atullah*. If not, he must step down and surrender his status of shaykh to someone who knows it. Also, he must be able to perfect and discipline the hearts of followers to the highest level of perfection. He must know all kinds of *afaat an-nufoos*, the sicknesses of the self, and which sickness his *mureed* is in. He must also know the illnesses and how to cure the *mureeds* from them. And not only will he guide them through their journey, but also if he found them in need for something, he has to provide it.

Sayyidina Khalid al-Baghdadi (q) said, *Wa li-kulli min amkaanahu la-ataahu min al-maal*, "The shaykh even has to give his *mureeds* money to build them up, and he doesn't leave him without money." *Allahu Akbar!* You can see how Mawlana Shaykh Nazim (q) reacts to this. People come to his door for money. We used to say, "Why is Mawlana giving money to *mureeds*?" He is not like us; he doesn't mind. He gives like an ocean! Allah (swt) gives to him and he gives.

Allah (swt) gave that *wali* power to see and observe all *`ayb*, deficiencies, of his *mureed*. So from his perfection, he never exposes his *mureed*; he never says anything. Someone came complaining to me when I was in England and also by email, saying they have a problem with someone there who considers himself accomplished in everything and he is a senior one. He was begging me to tell Mawlana Shaykh Nazim (q). I said, "Okay, when I go to Cyprus. I cannot talk about these issues over the phone." It was *amaanah* on me, so when I went there I told Mawlana Shaykh Nazim (q). It was so simple. He said, "No, I never saw or heard that. I don't believe it. If it is true, let the person who is saying that come to me." He wants to cover and not expose. *Awliyaullah* hide their followers, they don't expose them or it might cause enmity. So they leave them and slowly, slowly fix them.

Someone told me here in America, in political events they keep the beast around them because if they let the beast loose, he might make too many problems. They keep petting the lion, not to let him loose. *Awliyaullah* pet us, and that is how they can catch us. Grandshaykh (q) used to say, "I follow my *mureed* 99 steps; I go according to what he or she likes. When they are feeling they can trust me completely, I catch them. We go with them 99 steps and then one step, they go with me."

Furthermore, the character of the shaykh must be rich in good manners and he must not be angry, except when you break Allah's law. It is okay to get angry for Allah's law, no problem. But for *dunya* issues, the shaykh always forgives.

What is the duty of the *murshid* to his *mureed*? They are three. First, he has to put him on the right track to seek his journey. There are too many tracks, like a maze, and the *mureed* is not knowing where to begin or end. The *murshid* has to put him at the beginning of the maze. Second, he must inform the *mureed* when he has reached his goal; that is his duty. The *mureed* will be a guide for others and will be dressed with the Dress of Guidance. And third, the *murshid* will protect him when he is taking care of different followers around the world. The shaykh sends his senior *mureed* around the world to bring others to the shaykh.

And what are the duties of the *mureed* to his shaykh? First, he has to listen to whatever the shaykh says to him without question. Allah said in Holy Qur'an:

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

Ati`ullaha wa ati`u 'r-Rasoola wa ooli 'l-amri minkum.

Obey Allah, obey the Prophet (s), and obey those in authority among you. (4:59)

Here, "authority" means the shaykh. That is Allah's order, and you cannot say no. You say, *sami`na wa ata`na*, "I hear and I obey." Can you do that? No, it is difficult. Even if you do it you still have doubts, thinking, "This doesn't work in my mind, it is not acceptable!" So he first has to listen to what the shaykh says. If the shaykh says "eat," then eat, "drink," then drink, "pray," then pray, "do this or don't do this." The second duty is, *kitmaan sirr ash-shaykh*. If the *mureed* saw a secret of the shaykh, he must not expose it, even if it is something he doesn't like as he doesn't know the wisdom behind it.

Grandshaykh (q) said, "One time I was in my seclusion under the order of Shaykh Sharafuddin (q). During my seclusion he came to me." Your shaykh can come anytime during seclusion, but others cannot come to you or it will interrupt the seclusion. He said, "`AbdAllah Effendi," meaning "respected `AbdAllah," "Prepare yourself tomorrow. I will pass by you and take you somewhere." Grandshaykh (q) was thinking, "O, I am coming out of seclusion to go somewhere." He had no doubt; his belief was straight forward, and he was that way since he was a boy. When he was young, he had to walk up a hill to reach his shaykh.

One day Shaykh Sharafuddin (q) was sitting with `ulama who said, "O Shaykh Sharafuddin (q)! You always give importance to that boy." Shaykh Sharafuddin (q) said, "He is there at the bottom of the hill now. If I send someone to him saying, 'Your shaykh is telling you to go to Mecca,' then without coming to me to confirm, he will direct himself to Mecca and begin walking."

So now look at us and look at how strong his belief is, not like some people today who say they are representatives. Look at the belief. Can you tell someone now, "Close your store and take a one-month vacation." They will say, "How will I make my payments?"

Shaykh Sharafuddin (q) said, "Prepare yourself tomorrow, I am taking you."

When Mawlana Shaykh Nazim ordered me into seclusion in 2005 in Damascus, he said, "Every Friday I want you to visit two *awliya*, Sayyidina Khalid al-Baghdadi (q) and Sayyidina Muhiyyudin Ibn Arabi (q)." I did my seclusion in Damascus, up on the mountain (in the home of Mawlana Shaykh Nazim on Jabal Qasyoun). If the shaykh orders you to go out of seclusion, you do it; you go visit and come back. If you do that by their order it is alright, but you cannot do that on your own, or that breaks the seclusion.

Shaykh Sharafuddin said, "Wait, I am coming." He came and took Grandshaykh to the big bazaar area in Istanbul, Kapalı Çarşı. It is a huge shopping area with a door at the beginning and a door at the end. You enter and you are inside, then they close the door in the evening and open it again in the morning. All kinds of people come there. When they reached the door, he said, "Let us hold each others' hand," and they stretched their arms. Although the door was bigger, but you could see that their hands were touching the door on both sides. Also, Allah gave them above-average height, and everyone was able to pass under their arms.

Awliyaullah are not like us. Everyone coming in or going out had to go under their arms. Grandshaykh (q) didn't ask Shaykh Sharafuddin (q), "What is the wisdom?" There is no question in *tariqah*. You do this, you don't change your mind. They stood all day until the noon prayer, then they prayed and came back. Time for `Asr came, they prayed and came back. There are many mosques there and they went around. Then they stood there until the closing time, which was Maghrib, and then they left. Shaykh Sharafuddin (q) was waiting to see if Grandshaykh (q) will ask the wisdom. He didn't ask. That is his duty, *imtithual al-amr*, to obey his order, and *kitmaan sirrih*, what he sees, he has to hide (keep secret). He saw many things when people came and passed under their arms, as it is an open, public place.

The next duty of *mureed* to *murshid* is *t`azheem qadr ash-shaykh*, to raise higher the respect of the shaykh or his order. Some people might disrespect the shaykh if he orders them to go and open their hands at Kapalı çarşı all day. They will say, "Why do I have to go there and raise my hand like that? People will say I am crazy and take me to the mental hospital." Grandshaykh (q) kept quiet and did *t`azheem amr ash-shaykh*; it is not to exalt, exaltation is for Allah (swt); it is to elevate and honor whatever the shaykh does.

Grandshaykh (q) never asked. At the end of the seclusion, Shaykh Sharafuddin (q) said, "AbdAllah Effendi! Do you know why I asked you to do that? I was ordered to hold these two doors so that anyone who passes will see us, and from seeing us, if Allah likes, He will guide them to Islam," Because the light coming from *awliyaullah* can reach their hearts. Grandshaykh (q) said, "If a person looks at a *wali* with love, it means that *wali* is responsible for that person in *dunya* and in *akhirah*. When someone loves you, it is because they feel that familiarity with you and light on you. That is how people feel with Mawlana Shaykh Nazim (q); they see his humility and love, and they are attracted. When people are attracted, then *awliyaullah* can work on their hearts.

So there are three things; obey the shaykh, keep his secret, and honor the respect given to him. That is one part. The second part for the *mureed* is: first, to have *adab* with Allah; second, to have *adab* with Prophet (s), to respect and praise the Prophet (s); and third, to have discipline with the shaykh and pious people. If you keep that, then you will reach the level of *dhikr* in the heart and you will be ready to be accepted. Then you are on the right track. When a train comes, there are computers that put it on the right track. When pilots fly the plane, the computer guides the plane, even though the pilot might be sleeping. *Awliya's* hearts are responsible for their *mureeds* and all of them are connected to his "auto pilot". Every *mureed's* wire is connected to the server of the shaykh.

But there is a question here. Sayyidina Ibn Arabi (q) wrote *al-Futoohat al-Makkiyah* (12 volumes). Western people and Muslims alike are drowning in what he wrote, and that was 1,000 years ago! Look how high he was. What about *awliyaullah* today? If they open those oceans, people will drown in them.

Yajib `ala shaykhun idha ra'a shaykhun akhir, "It is an obligation of the shaykh that if he saw a shaykh higher than him in knowledge, to advise himself, and keep the service of the higher shaykh. This applies to him and his students. *Fa innahu salahun wa haqqihi wa haqq as-haabih*, "This will be righteousness and happiness for him and his followers." This means he is not cheating; he is not saying to his *mureeds*, "I am the shaykh." Those who consider themselves shaykhs, if they see another one higher, they have to drop their shaykh-hood and follow that shaykh who is higher, in order to reach happiness for him and his students. *Wa matta lam yaf al hadha laysa bi munsafin li nafsihi wa sahibih*, "If he doesn't do that, he is not fair to himself. He is falling in a valley or well, and failed his *himmah*, what he was ordered.

In other words, if someone has a shaykh and he finds another shaykh who is higher, he has to follow him. If a *mureed* finds a *mureed* who is higher, he has to follow the one higher. If that senior *mureed* finds a senior *mureed* who is higher, he has to follow the one higher. If he doesn't do that, he is failing and he might be falling in love with the chair he is sitting on. *Hubban li 'r-riyaasah*, "in love with leadership," wanting that people follow him.

What was the character we mentioned in the beginning? He has to know all kinds of *fiqh* and all kinds of *`aqa'id*. If your belief is not correct, what is the benefit? You cannot say, "I am a Muslim," and you don't know what kind of faith you have. The Prophet (s) said:

والذي نفسي بيده لو أن موسى كان فيكم حياً ما وسعته إلا أن تبغني

walladhee nafsee bi-yadihi law in Moosa kaana Musa feekum hayyan maa wasi`ahu illa an taba`nee.

By the One in Whose Hand is my soul, if Musa was alive in my time among you, he would have no choice but to follow me. (Ahmad, Abu Ya`ala, al-Bazaar)

So according to this *hadith*, a shaykh must follow a shaykh that is higher than him. That is why Shaykh Husayn Zakariya in Ghana didn't take the Tijaniyya Tariqah, which is spread throughout Ghana. Because at 14 years of age, he dreamt that a shaykh of the Naqshbandi Order gave him initiation. We sent someone to find him, who spent six months in Accra, but he could not find Shaykh Husayn Zakariya. When I landed, he was there at the airport waiting for me. Do you think he came there by himself? No! He had a dream in which Prophet (s) told him to go there and meet me. And that is how he got connected to the Naqshbandi Tariqah. He was a shaykh, but he went to a higher shaykh. He has followers himself. Prophet (s) said, "If Musa was alive in my time, he would have to follow me, and even Ilyas and `Isa (would have to follow me)."

This also applies to the inheritors of the Prophet (s) in this time; they must follow the one who is higher. That means you must take your followers to the right fountain. If not, it means you love leadership.

In Islam, there is a pyramid. Leadership is not accepted in Islam except in a hierarchy. You must go from down to up. You must show humbleness. The shaykh is showing humbleness. Who is showing humbleness now? These kings and presidents? They are not showing humbleness, they are stubborn, saying, "I am better!" Then what happens in the end, they fight each other. But if they sit together and say, "We have to work together and open the borders," at least the Muslim countries (would benefit). Now to visit those countries, they require a visa and a background check, and in those countries, they are blowing people up! If you want to go to Afghanistan, they have to check your background. Why? Go check the people living there!

Where did the current flood come in Pakistan? In Swat. What did they do there two months ago? They blew up the tomb of Data Ghanj Bakhsh, Ali Hujwairi's (q) *maqaam*. Awliyaullah don't like that. Therefore, look what happened! They are punished. When punishment comes, it hits those who are good and those who are bad. So don't come against a *waliullah*, living or dead. When they are dead, they are stronger, more powerful.

All prophets are under Sayyidina Muhammad (s). This must be an example for *shuyookh* of *tariqah*; all of them have to be under one. That is why you have to see who is under وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلَيْهِ *wa fawqa kull dhi `ilmin `aleem*, "Above every knower is a (higher) knower." (12:76) You have to find the highest *wali* and follow him or else you are not on the right way.

We will stop here and next time we will discuss what Imam ash-Shahra`ni (q) said. This is important; it shows us principles of *tariqah* and where we stand in regards to them. It is becoming a nice book for keeping discipline in *tariqah*, which is important for all of us to learn.

May Allah bless this meeting and every meeting that calls people to Allah (swt). May Allah give long life to Mawlana Shaykh Nazim (q) and to all of us, to see Imam Mahdi (a)!

Wa min Allahi 't-tawfeeq, bi hurmati 'l-habeeb, bi hurmati 'l-Fatihah.

Types of *Baya`*, Their Conditions and Status

*As-salaamu `alaykum. Allahuma salli `alaa Sayyidina Muhammad.
A`oodhu billahi min ash-Shaytaani `r-rajim. Bismillahi 'r-Rahmaani 'r-Raheem.
Nawaytu 'l-arba`een, nawaytu 'l-`itikaaf, nawaytu 'l-khalwah, nawaytu 'l-'uzlah,
nawaytu 'r-riyaadah, nawaytu 's-sulook, lillahi ta`ala fee hadhaa 'l-masjid.
Nawayna 's-siyaam.*

As we said in the previous session, the Prophet (s) said, "If Musa was living, he would not be able except to follow me," because you have to follow the one that is higher than you. Also in Shari`ah, you have to follow the one who is more knowledgeable than you. And also in *haqiqat*, you have to follow the one that Allah (swt) guided to the right path and whose knowledge is more than yours. You have to follow that one. So the continuation of the previous session is that Imam `Abd al-Wahhab ash-Sha`raani (q) (d. Cairo 973 AH), one of the big scholars in Islam, said, *idhaa raa'itu ahadun a`arafu minnee bi 't-tareeq lamadhtu `alayhi wa law kuntu ma`dhoonan min qabli li-shaykhin aakhir*, "If I see in my way, my journey, that journey never ends, and whatever you do is continuous and difficult. You have to face all these difficulties until you are able to reach the highest level of peacefulness and relaxation."

As it happened with Prophet Muhammad (s), he was tested and all his life was with obstacles, although he was the Seal of Messengers. Allah (swt) made him perfect, made him Insaan al-Kaamil, "the Perfect Human Being." Allah completed him, which means He is perfect and Allah made him to reach perfection. When you reach perfection, it means you are not here; you are in the Divine Presence. The Divine Presence cannot accept anything except perfection. In *akhirah*, when Allah (swt) sends believers to Jannah, He makes believers reach perfection or else they cannot see Him in Paradise as Prophet (s) said, "Allah will be seen in Paradise." And that highest paradise cannot allow anything except perfection.

There are lower levels of Paradise where there are all kinds of people who reached different levels, but the highest Paradise does not accept anyone except those who reach the highest level. The Prophet (s) reached perfection in *dunya* when he was taken in Israa and Mi`raaj to *qaaba qawsayni aw adnaa*, within two bows' length. He reached the highest perfection while he was alive in *dunya*, so he is the one that has to be followed. That is why *awliyaullah* say, "This journey is long and you cannot reach perfection."

Allah (swt) said:

وَفَوْقَ كُلِّ ذِي عِلْمٍ عِلْمٌ

wa fawqa kull dhi ilmin aleem.

Above every knower is a (higher) knower. (Surah Yusuf, 12:76)

It means there is something above everything; there is no limit, there is an infinite number of levels above and there is no limit to the levels of stations. As you move to one there is another, and another above that, so there are always more "aboves." So for the Prophet (s), all his life there were difficulties and he said, *laa raahat feed-deen*, "There is no relaxation in religion." You have to keep struggling. He struggled until he reached perfection.

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

idha ja'a nasrullahi wal-fath, wa ra'it an-naasa yadkhuloona fee deeni llaahi afwaaja.

When Allah's support comes you will see people entering the Path of Allah in big numbers. (Surat an-Nasr, 110:1)

So Allah (swt) gave to Prophet (s) that *nasr*, victory, He also made the inheritors of Prophet (s) capable of giving victory to their followers, to enter into their *hazheera*, garden. They will enter inside their garden to be taken care of and to be safe, and they will be guided to that road to reach the presence of Prophet!

That is why Shaykh `Abd al-Wahhab ash-Sha`rani (q) said, "If I find someone more knowledgeable than me in the path, I will become his student." So don't say, "No, I don't want to be a student." You always follow and listen to someone who knows more than you; go and sit in his association. Don't say, "I have no permission." No, especially if someone is in the same order you are, listen to each other and don't argue; you might get wisdom. He said, "Even if I am given authority to conduct teachings or lead *dhikrullah* and I find someone in that *tariqah* who knows more than I do, I will listen to what he says. Even if there is one *maa'dhoon* in the east and one in the west, and one in the north and one in the south, one should go and listen to the one with more knowledge. Don't say, 'I am the shaykh.' No, you are not the shaykh. That is why I went to listen to one shaykh after another."

Levels have no limits at which the servant will stop; there is always ascension, so go to the higher level. *Alhamdulillah* that Allah (swt) guided us to the highest! But when you are in an association and you are not in the presence of Sultan al-Awliya, if there is another *maa'dhoon* who is higher than you, go and listen and learn. Not everything has been given to you. So try to humble yourself. *fa idhan luzoom khidmat ash-shaykh al-akmal minhu*. "It is obligatory for a shaykh who knows himself to be lower than the other shaykh to sit and listen to that shaykh." As it is mentioned and happened in Holy Qur'an. Today they say, "where is it?" They are authorized to give lectures and lead *dhikr*, and they think they are so high that they prevent those who follow them from listening to someone else. That is a sickness in them. They tell them, "That one doesn't know anything and we know everything!" If that is the

case, why did Allah (swt) send Sayyidina Musa to Sayyidina Khidr? Musa was at a higher level than him, but there was a knowledge given to Khidr that Sayyidina Musa did not have. Allah (swt) told him, "Go and seek him in a journey." So he went with his servant to seek him in that journey.

With everyone there is a taste that the other doesn't carry, and that is the case with Sayyidina Khidr (a) and Sayyidina Musa (a). So that is a sign to us, that if we are not near our perfect teacher, Sultan al-Awliya Mawlana Shaykh Nazim al-Haqqani (q), if there is someone of higher level than us coming to our area, he will be the one to conduct the *suhbah* and we will go and listen to him. But today the apples and oranges are together in one basket, so what can you do? The one who doesn't humble himself and listen to those higher than him will never smell the smell of *tariqah*, because refused to go to a higher paradise. That is because one paradise leads to another. You sit in one paradise and that opens to the second, then the second opens to the third, and so on. You cannot open from the first to the fourth, it is impossible.

Today even children know more than us, with children's video games. Sometimes I see children playing them, especially in Cyprus, not here. They are playing these games in which you finish one part successfully and it opens to another level, and it goes like a gate, and you move through it to open another level. It is as if the people who made these games, *subhaanAllah*, were inspired in their hearts! You don't jump from one level to a higher level; no, you go in a sequence and you have to go through all the levels. So the one who tries to jump through levels will stay in the first level and never reach his destiny, his goal.

Awliyaullah in previous times never gave *baya`* before the student reached a certain level. It was not like today, when the *baya`* is being spread quickly by Mawlana Shaykh, in his wisdom, since time is short and ignorance is filling *dunya*. But in the past, the seeker had to reach a certain level before the shaykh would give *baya`*, and only after he had a dream or vision of Prophet (s) authorizing him to give *baya`* to that one. *Baya`* was extremely difficult to get. As I said many times, Grandshaykh never gave *baya`* to anyone. We know of only two that have *baya`*, and of all those who came to him he never gave his hand and recited Ayatul-Baya`. They used to sit with him and say, "You are our shaykh."

Previously they used to give *baya`* in the way of the narration of Sayyidina `Umar (r), where Jibreel came in the form of a man wearing very shining white clothes, which was impossible in that area and time, since it was dust and desert, but he didn't have any sign of travel. He entered in the form of a man and sat on his knees with the Prophet (s) sitting in front of him on his knees, and their knees were touching and their hands were on their thighs. So in *tariqah*, the way of dissemination or transmission of *baya`* has to be in such way, as Sayyidina Jibreel (a) was in the presence of Prophet (s), putting his hands on his thighs. Then the shaykh has to make association with and receive authority from Prophet (s) in the night, in *istikhara*.

And the Prophet (s) said:

ما خاب من استخار و لا ندم من استشار

maa khaaba man istikhaar wa laa nadm man istashaar.

No one failed who asked istikhara, and no one regretted who consults.

That answer comes from a high level. And one incident, the only incident we know that happened in this way, was with Shaykh al-Lasooni (q) in Istanbul, when Mawlana Shaykh (q) was young and went to him to follow and take baya`. He said, "O my son, your amanat is not with me." He didn't quickly give him baya` to "win" one more follower; they knew their limits. He said, "Your amaanah is with someone in Damascus. Go and find him, Shaykh `AbdAllah al-Fa`iz ad-Daghestani." How did he know? They had no relationship. There was a world war, a big war, and to make a long story short, Mawlana Shaykh went moving from one place to another, one place to another, to go to Damascus to take baya` from Grandshaykh (q).

This was narrated by Grandshaykh. Mawlana Shaykh Nazim by Aleppo, Hama, and Homs. The war was very fierce where the French and English were fighting each other inside Damascus. And Mawlana landed in Homs and stayed one year in Khalid ibn Waleed's maqam; he is buried there. He was not going out, he was studying Shari`ah. It was like khalwah in one room. Then slowly he was moving to Damascus, but he didn't know where to go. He ended up in a place called Midaan, which still exists, and he asked people there, "Does anyone know a Daghestani shaykh?" They said, "Yes, there."

Why did he go to that area, not to Marja for example, or to Rukn ad-Deen or Romana? Because Allah (swt) guided him. He reached the door of that house and Grandshaykh opened the door and said, "Come." He said, "Sayyidee, I am on my way and they sent me to you. I am on the way for Hijra to Madinatu 'l-Munawarra." Grandshaykh said, "Stay here tonight and I will make istikhara."

That is the formal way, *maa khaaba man istikhaara*, and you will not be disappointed if you make a request to see Prophet (s) in a dream. So he said, "You rest and spend the night, I will make you food." And they didn't talk more. The next morning after Fajr he said to him, "*Yaa waladee!* There is no permission to go to Madinatu 'l-Munawarra. There is more need for you to be in your country." And he sat as Sayyidina Jibreel (a) did with Prophet (s) and he gave Mawlana Shaykh baya` and sent him to where there was war, back to Cyprus. Mawlana didn't say, "No." It was his first time meeting the shaykh and he gave Mawlana the order to go back. Look at how much belief he had, when he had that intention, and he was counting the days until he would go to Madinatu 'l-Munawarra and be *mujaawar*, the neighbor of Prophet (s)! It was as if Grandshaykh blew up all his expectations.

But Grandshaykh was teaching him, "No, it is not according to your expectations, but according to our decision." People might expect a lot, but *awliyaullah* will change it for you and cut it down. And then the shaykh passes that baya` to that *mureed* one-to-one, and passes to him what he needs to know from *tariqah*. And then after he is sitting, he takes the right hand of the *mureed* as if shaking hands.

After that, they both recite *istighfaar*, then recite Ayat al-Baya`:

إِنَّ الَّذِينَ يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ
وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمِنْ أَجْرِهِ أَجْرًا عَظِيمًا

*innalladheena yuba`oonak innamaa yuba`yoonAllah. yadullaahi fawqa aydiyhim faman nakatha fa
innamaa yankuthu `alaa nafsihi wa man awfaa bimaa `ahada `alayhullaah fa-sayu'tiyhi ajran
`azheema.*

Behold, all who pledge their allegiance to thee pledge their allegiance to God: the hand of God is over their hands. Hence, he who breaks his oath breaks it only to his own hurt, whereas he who remains true to what he has pledged unto God, on him will He bestow a reward supreme.

Then they close their physical eyes, and by the power of the shaykh the eyes of the heart will open. That is real baya`! All of them are real with Mawlana's barakah, but that is the formal, strong baya`. As soon as they close their eyes, by the power of Prophet (s), the shaykh opens the eyes of the mureed's heart. Then when he opens his eyes, he will see himself in a different level. That cannot be described; you feel goosebumps and your whole body is numb, receiving. You are able then, at that moment, to begin dhikrullah bi `ism adh-dhaat.

The shaykh will make *talqeen* as you make *talqeen* at the grave of the one who just passed, saying, *yaa `AbdAllah qul ash-hadu an laa ilaaha illa-Llah... the tradition of reminding the deceased to recite Kalamat ash-Shahadah.* Today they throw the body in the grave and run for the inheritance, and those who came to be with the family run to eat the food cooked on behalf of the deceased! The loved ones give them food, since they came to the graveyard, and everyone is running to eat rice and meat! (no *adab*) So that *talqeen `ism adh-dhaat*, which encompasses all the Names of Allah, passes from the shaykh's tongue and heart to the *mureed's* tongue and heart. I am speaking here of the Naqshbandi Order. Then the shaykh will give *talqeen* on the heart of the *mureed* as if he is in the Divine Presence, visualizing what he was not able to see before. He is seeing something he was not able to see, and his heart is pumping and trembling, and he will say *`ismullah*. He says, *Allah HUUUUUUUUUUUUU. Allah HUUUUUUUUUUUUU. Allah HUUUUUUUUUUUUU Haqq*, three times. What the *mureed* receives from hidden treasures in these moments is only for him or her, and the *mureed* has no right to mention or disclose what the shaykh opens to his heart, and this will be a secret.

So that gives us an idea of the difference between what we understand of *baya`* and what is the reality of *baya`*. And you can compare now which one is stronger: what we are receiving today or what they were receiving before? Which is stronger? In reality, what you are receiving today is higher, but you cannot see it. It will be given without your knowledge. Before it will be given and you can know it, your body will know what it has been given and you can feel it daily, that contentment, and the level in which you have been put, and the level from which you are ascending. You are not given that *baya`* unless you went into the journey, and you have reached the level of *muhibeen*, lovers, having passed through Darajaat al-Mubtadi'een, "Rank of the Initiates"; and Darajaat al-Musta'id', "Rank of the Prepared"; and then you reach Darajaat al-Mureedeen, "Rank of the *Mureeds*."

general and you are given more, but you are not allowed to see it as it is too much darkness all around. Before it was less and today is higher and that depends on the power of the shaykh. So try to reach the real *baya`*, then you will experience the taste of real fruit, not only see the fruit but to taste them! That is what is the end-goal for *awliya* on their followers, a tasty garden, that you move from one to another and taste the honey and the fruits.

May Allah (swt) bless us and may Allah forgive us.

Wa min Allahi 't-tawfeeq, bi hurmati 'l-habeeb, bi hurmati 'l-Fatihah.

The Status Given to Dhikrullah in Holy Qur'an and Tariqah

*Nawaytu 'l-arba`een, nawaytu 'l-itikaaf, nawaytu 'l-khalwah, nawaytu 'l-`uzlah,
nawaytu 'r-riyaadah, nawaytu 's-sulook, lillahi ta`ala fee haadha 'l-masjid.
Nawayna as-siyam fardan `alayna wa inshaAllah nakoona min as saaimeen.*

As we said before, we have to ask support from *awiyauallah*, who in turn ask support from Prophet (s). And we say:

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

Ati`ullaha wa ati`u 'r-Rasoola wa ooli 'l-amri minkum
Obey Allah, obey the Prophet, and obey those in authority among you (4:59)

A`oodhu billahi min ash-Shaytaani 'r-rajeem. Bismillahi 'r-Rahmaani 'r-Raheem.

We consider that to recite, *a`oodhu billahi min ash-Shaytaani 'r-rajeem* is *dhikrullah*. When we say that, Shaytan will be chained and stopped. And then we say *Bismillahi 'r-Rahmaani 'r-Raheem*. By reciting this, you enter that garden of Allah, Who created everything and made it appear by *Bismillahi 'r-Rahmaani 'r-Raheem*. As He said, in the verse to Prophet (s):

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

Bismillahi 'r-Rahmaani 'r-Raheem. Iqra bismi rabbik alladhee khalaq.
Read in the Name of your Lord, Who created. (Surat al-Alaq, 96:1)

So, Creation has been given to Prophet (s) and that is in the first revelation, "Read!" Prophet (s) said, "What am I going to read?" "Read in the name of Your Lord." *Bismillahi 'r-Rahmaani 'r-Raheem* is the key to Paradise and the key to everything. Any `amal that doesn't begin with *bismillah* is cut, *maqtu`a*; it has leaks in its pipe and no water will come to its end. Therefore, when we dress we say *bismillah*, when we eat we say *bismillah*, when we drink, when we go out, when we do any work, we say *bismillah*. That is the key to success. *Awliyaullah* know that *Bismillahi 'r-Rahmaani 'r-Raheem* is *dhikrullah*, so they keep in their hearts remembrance of their Lord and are always doing *dhikrullah* in their hearts.

Prophet (s) said:

ذكر الأنبياء من العبادة ، و ذكر الصالحين كفارة الذنوب

Dhikrul-anbiya min al `ibadah, wa dhikr as-saaliheen kaffaarah.

The remembrance of the prophets is considered worship, while the remembrance of the pious is expiation and the remembrance of death is charity.

And the remembrance of pious people--for example, you or anyone who remembers Allah is considered pious--is *kafaaratun*, takes away sins. Prophets have no sins to take away, so *dhikr* for them is worship, and for pious ones it is a cleansing or waiving of sins.

The Prophet (s) said (continuing the hadith):

و ذكر الموت صدقة

wa dhikr al-mawtu sadaqatun.

To remember death is charity.

When you make *dhikr* with the intention of remembering your death, it will be considered *sadaqah*, like when you give a donation in the Way of Allah. It will be written for you from beginning to end as if you are giving *sadaqah*, that you paid the *zakaat* of your entire life! That remembrance of death will protect you on the Day of Resurrection.

وذكر القبر يقربكم من الجنة

Wa dhikru 'l-qabr yuqarribukum mina 'l-jannah.

And when you remember the grave, that will take you nearer to Paradise.

What is after the grave? It is either Paradise or punishment. So if you remember you are leaving *dunya*, you are giving *sadaqah* and to remember your grave makes you near Paradise. As Prophet (s) said:

Those who are pious, Allah will free their souls and turn their graves into a piece of Paradise. (Ad-Daylami in Musnad al-Firdaws)

Dhikr is better than sadaqah. (Abu Shu`ayb in Musnad al-Thawab)

In Ramadan, people run to give *sadaqah*, but after Ramadan they stop, as if there is nothing left, all engines are down. Your donation is limited, or you do it only one time. That is why *awliya* say put a box in your house and when you go in or out always put *sadaqah*, to keep it running. The same is with your *dhikr*, keep it running; then it is considered *sadaqah*, whether you are walking, standing, or moving. In every moment, you are doing *dhikrullah*. There are many *ahadeeth* and verses of Holy Qur'an mentioning *dhikrullah*.

adh-dhikr al-ladhee la yasma`u al-hafazha khayrun min dhikr al-ladhee yasma` al-hafazha bi saba`een da`f.

The (silent) dhikr the angels do not hear is better than the (loud) dhikr heard by angels by 70 times.

So dhikr khafee, (silent dhikr) by the heart, is better than the loud dhikr by 70 times. Allah (swt) said:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

Yaa ayyuhalladheen aamanoo 'dhkurallaah dhikrun katheera.

O you who believe! Celebrate the praises of Allah, and do this often. (Surat al-Ahzab, 33:41)

اذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ

Fadhkurullaaha `inda 'l-mash`ari 'l-haraam

Celebrate the praises of Allah at the sacred monument. (Surat al-Baqarah, 2:198)

وَادْكُرُوهُ كَمَا هَدَاكُمْ

Wadhkuroohu kamaa hadaakum.

And celebrate His praises as He has directed you. (Surat al-Baqarah, 2:198)

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ

Al-ladheena yadhkuroona Allah qiyaaman wa qu`oodan wa `ala junoobeehim.

Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides. (Surat Aali-`Imran, 3:191)

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا

Fa idh`a qadaytum manasikakum fadhkurullah ka-dhikrikum aabaookum aw ashada dhikra.

So when ye have accomplished your holy rites, celebrate the praises of Allah. (Surat al-Baqarah, 2:200)

وَادْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُن مِّنَ الْغَافِلِينَ

W 'adhkur rabbaka fee nafsika tadarru`an wa kheefatan wa doona 'l-jahree mina 'l-qawli bi 'l-ghadoowee wa 'l-asaal, wa laa takun mina 'l-ghaafileen.

And do thou bring thy Lord to remembrance in thy soul, with humility and reverence, without loudness in words, in the mornings and evenings; and be not among those who are unheedful.

(Surat al-Araf, 7:205)

وَلَذِكْرُ اللَّهِ أَكْبَرُ

Wa la-dhikrullaahi akbar.

And remembrance of Allah is the greatest (thing in life). (Surat al-Ankaboot, 29:45)

There are many verses in the Holy Qur'an about *dhikrullah* that show us its importance. Just as the heart is mentioned around 100 times by name in Holy Qur'an, *dhikrullah* is mentioned many places as it is the work of the heart. So keep *dhikrullah* on your tongue and you will be safe in this life and the Next Life. Al-Fudayl (q) said, "It has reached us that Allah says, 'O My servant, remember Me one hour after Fajr.'" This is the saying of *awliya* and is why they keep *dhikrullah* for one hour after Fajr, as mentioned by Fudayl (q), who also said, "And after `Asr prayer, remember Allah for one hour." That is why if you want to follow this path, they will tell you, "Be sure to keep one hour after Fajr and one hour after `Asr. Then that is enough for you to guarantee what is between them, that you will be safe." Those who cannot do that, as time now is changing, *awliyaullah* might reduce that to five minutes. So don't run away, sit and do five minutes after `Asr time and five minutes after Fajr. Don't be lazy like us, and he is always sitting and doing *dhikrullah*.

غنيمة مجالس الذكر الجنة

Wa qaala ghaneematuh majaalis adh-dhikru al-jannah.

And he said, "What you gain from associations of *dhikrullah* by yourself or with people is Paradise for sure." (Ahmad and at-Tabaraani)

If you want Paradise in *dunya* and *akhirah*, make *dhikrullah*. All of *tasawwuf* is not only moral excellence, which doesn't come free; it works after your heart is pumping with *dhikrullah*. So what makes your heart in the Divine Presence will make you *yartaah fil al-jinaan*, grazing and roaming in Paradise. In *dunya*, you will always be in that *tajalli* of Paradise when you remember Allah (swt).

The Prophet (s) said:

عن أبي برزة قال : لو أن رجلين أقبل أحدهما من السوق في حجره دنائير يعطيها ،
والآخر يذكر الله ، كان ذاكر الله أفضل

Law anna rajulayn aqbala aahadahuma min as-sooq fee hijrihi danaaneer yu`teehaa, wa'l-aakhir yadhkurallah kaana dhaakirullahi afdal.

If there were two men, one a man with money in his lap and he is passing it to people, and there was one who is sitting remembering Allah, that one who is remembering Allah is better than the one distributing money.

This is to encourage remembrance. *Tasawwuf* is based on *dhikrullah*. If there is no *dhikr*, there is no *tasawwuf*. Moral excellence comes with good behavior by remembering Allah in different ways through his Beautiful Names and Attributes. When you remember Allah by His 99 Names, the *tajalli* of these Beautiful Names takes you over. The *tajalli* will make you feel goosebumps from the presence of angels that bring those Beautiful Names to dress you. That is what takes you from bad manners to good manners; without you trying to avoid the bad manners, it will carry and throw you to the good side!

This just came to me now, so I will share it. When I was young, I was ordered by Grandshaykh (q) to put a cover when doing *dhikr*. He ordered me not to be open as we are here. It means to tighten your space or don't have huge space. Similarly, when doing

seclusion, we do it in closed small spaces. In 1997, I was asked by Mawlana Shaykh Nazim (q) to do seclusion in Istanbul. I went to that *masjid* and on the roof they had built a grave the size of this *minbar*, perhaps six feet long by four feet wide. When you sit in that, you have to bend down.

When I called Mawlana Shaykh Nazim (q) on the phone, he said, "Where did they tell you to stay?" I said, "They put me in a grave they built on the roof." He said, "What will you do?" I said, "I am going to enter it."

He was checking me. And that grave was scary; they close it when you go in and only let you out to do *wudu*. Then with Mawlana's mercy, he said, "You passed the test. Go and take a room." But in reality, years before, seclusion used to be done in a cemetery. You would sit in a closed grave between the deceased and listen to what goes on at night from different graves! It was not so easy. That is why you have to cover yourself. If you cover yourself you will know what we mean. If you want real *ba`yah*, cover yourself, then you will be visualizing or seeing what cannot be seen at that moment.

So I was 20 or 22 years of age then, covering myself during *dhikr* and reciting, *laa ilaaha illa-Llah, laa ilaaha illa-Llah, laa ilaaha illa-Llah*. Naqshbandis recite *Allah, Allah*, but the *adab* is to recite, *laa ilaaha illa-Llah* and then go to *ism adh-Dhaat* (Name of the Holy Essence), which is *Allah, Allah*. I was reciting loudly, in a melodious voice. At that moment I began to feel something unusual, and I was afraid. I was shaking and wanted to take the cover off, because it become heavy and difficult. As what happened today in Fajr, the first *raka`at* was silent. They didn't let me to say it out loud; it was not coming. But I was hearing Shaykh Sahib saying *Allahu Akbar, Allahu Akbar*. And then the second *raka`at* was in a loud voice. That is why I made *sajdat as-sahuw* at the end. So, I felt like I could not take it anymore and at that moment, the presence of Prophet (s) came and entered from my head. As Prophet (s) was entering slowly, slowly, I was shaking, but felt the beauty of that presence, which took me over completely. Then at that moment, what happened, happened. This is what I wanted to say, that when you cover yourself and do *dhikrullah*, cutting yourself entirely from *dunya*, then *awliyaullah* and Prophet's (s) presence will reach you. That was Allah's, Prophet's (s), and our shaykh's favor, that Prophet (s) overtook my body completely and I was feeling myself enveloped in that beauty for many, many days after that.

Thus, if you disconnect yourself from *dunya*, you will be able to take away your bad characters. Every Beautiful Name has its taste and remedy to cure you of your bad behaviors and forbiddens. There are 800 forbiddens that *awliya* count and their only remedy is *dhikrullah*. That is why every Friday, Thursday, or Saturday, you do *dhikr* with different Beautiful Names, because Ahlu 'l-Tariqah do that and we do like them. On top of that, the highest Name that is above all Beautiful Names and Attributes, *ismullah al-jam`i lil-asma was-siffat*, is "Allah," it encompasses all Names and Attributes. That is why on behalf of their followers, the shaykh of this *taifa*, group, assigns them an *awraad* of reciting *Allah, Allah, Allah, Allah*, to clean them through their recitation of the Beautiful Names and Attributes and send them to that ocean of the Name "Allah.". Some assign it for recitation 5,000 times a day

and some 10,000 times. If you are a beginner in that Way, then it is 1,500 times a day. *Allahuma salli `ala Sayyidina Muhammad (s).*

إِلَّا أَنْ يَشَاءَ اللَّهُ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا

illa an yashaa Allahu wa 'dhkur rabbaka idhaa naseeta wa qul `asaa an yahdiyanee rabbee li aqraba min haadhaa rashada.

Except (with the saying), "If Allah wills!" And remember your Lord when you forget and say, "It may be that my Lord guides me to a nearer way of truth than this." (Al-Kahf, 18:24)

وَأَتْبِعِ الْحَسَنَةَ السَّيِّئَةَ تَمْحُهَا

Itba` assayiaat al-hasanah tamhooha.

Follow the bad deed with a good deed, as it erases it. (Tirmidhi)

When you commit a sin, immediately follow it with "*astaghfirullah*;" that will erase the sin. Don't say, "I have too many sins," no, don't complain or it will be as if you are contradicting the verse of Holy Qur'an:

وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ

Wadhkur rabbaka idhaa naseeta.

Remember Allah when you forget...(18:24)

When you commit a sin, follow it with goodness and that will erase it. We know when we do something wrong, then we say *astaghfirullah*; that will erase everything.

فَقُلْتُ، مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ

Wa qaala man ahaba liqa-allah ahab allahu liqauh wa man kariha liaquh karihallahu liqauh.

Who likes to meet Allah, Allah loves to meet him, and who hates to meet Allah, Allah hates to meet him. (Muslim, Ahmad and Tirmidhi)

قال: رسول الله:، مَنْ أَطَاعَ اللَّهَ فَقَدْ ذَكَرَ اللَّهَ، وَ إِنْ قُلْتَ صَلَاتَهُ وَ صِيَامَهُ وَ تِلَاوَتَهُ
لِلْقُرْآنِ، وَ مَنْ عَصَى اللَّهَ فَقَدْ نَسِيَ اللَّهَ، وَ إِنْ كَثُرَتْ صَلَاتُهُ وَ صِيَامُهُ وَ تِلَاوَتُهُ لِلْقُرْآنِ.

man aat`a Allah faqad dhakr-Allah wa in qallat salaatahu wa siyaamahu wa tilaawata 'l-qur'an. wa man `asa 'Llah faqad nasiy 'Llah wa in kathurat salaatuhi wa siyaamahu wa tilaawata 'l-quran.

Whoever obeys Allah remembers Allah, even if he doesn't do extra prayers and extra fasting, and doesn't read Qur'an (and whoever disobeys Allah has forgotten Allah, even if he does much prayer and fasting and reading of Qur'an). (Bayhaqi, ibn Mundhir, Sa`eed ibn Mansoor, Tabarani)

It means when you obey Allah, you remember Him, and when you remember Him, you obey Him.

لَا يَقْعُدُ قَوْمٌ يَذْكُرُونَ اللَّهَ تَعَالَى إِلَّا حَقَّقَهُمُ الْمَلَائِكَةُ وَعَشِيَّتَهُمُ الرَّحْمَةُ وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ
وَذَكَرَهُمُ اللَّهُ تَعَالَى فِيمَنْ عِنْدَهُ

laa yaqu`d qawmun yadhkuroon Allaha ta`ala illa hafathum al-malaa'ikata wa ghashiyahum ar-rahmata wa nazalat `alayhim as-sakaeena wa dhakarahunullaha feeman `indah.

Never do a group of people sit in circles remembering Allah except that the angels will surround them and they will be covered with mercy and tranquility descends on them, and Allah remembers them to those in His Presence. (Muslim 0072)

When you go to a meeting with a king, you wear a nice dress with medallion from the king. Then the next day when you come to door, you are admitted immediately as you already have the medallion from the king. Likewise, can anyone stop you from entering Paradise when you come dressed with *dhikrullah*? Saying *la ilaaha illa-Llah* one time will dress you with that mercy and you will be admitted to Paradise! Take the army for example; they have on their uniforms rows of ribbons that distinguish what they achieve, so the military people know them. On the Day of Judgment the believers will come with all these ornaments and the doors of Paradise will open for them. Depending on what ornaments you have, different doors will be opened to you. May Allah give us high levels in Paradise! Don't follow those people whose hearts are heedless.

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعُدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ
تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا

Wasbir nafsak ma` alladheena yada`oona rabbahum bil-ghadaati wa'l-`ashiiyya yureedoona wajhahu wa laa ta`du `aynayka `anhum tureedu zeenat al-hayaat ad-dunyaa wa laa tut`i man aghfalnaa qalbahu `an dhikrinaa wa'ttaba` hawaahu wa kaana amruhu furutaa.

And keep thy soul content with those who call on their Lord morning and evening, seeking His Face; and let not thine eyes pass beyond them, seeking the pomp and glitter of this Life; no obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, whose case has gone beyond all bounds. (Surat al-Kahf, 18:28)

Stay with those whose hearts are in remembrance day and night. Those who are doing *dhikrullah* are more important than anyone else. That is why you cannot leave weekly *dhikrullah* except for three circumstances: you are traveling, you have a guest, or you are sick. Don't leave it; you may even do it at home, with or without company. *Dhikrullah* is the most honored worship. It is the best, the greatest, and the most complete, perfect form of the aspect of purifying and cleaning the hearts. So if you want to purify the heart from the sickness of *dunya*, stay on *dhikrullah*. And it is not only to clean and purify the heart, but to sweeten it as well. It is as if you put sugar in tea, coffee, and juice. If you don't put sugar, it will not be sweet. It is said that if worshipers, `abideen, spend their day and night in all kinds of worship, rarely will they get a purified heart. That is why you see scholars are arrogant, because they feel that they are different, and higher than others. *Awliyaullah* say that even if they are worshipping day and night, *qalama tahsala tasfiyya quloobihim*, rarely will they achieve to sift something. "Sifting" hearts keeps the good in the heart and removes the bad.

And those who remember Allah (swt), when they finish their prayers and *`ibadaat*, they are busy with *dhikrullah*, and they don't say, "Pray your prayer and then wear your jeans and go to the mall," as today some famous *imaams* say. Also, *fa amma adh-dhakiroon lamaa*

yashtaghil bi dhikrillah `ala ad-dawaam laa yashudhu minhum ahad illa hasal, "Those who remember Allah all the time, will be dressed with lots of secrets and the connection to Divine Presence," because *dhikrullah* is the only *`amal* the heart can do that contains all the different principles of remembering Allah. It will bring you nearer and nearer to Maqaam al-Yaqeen, "the Station of Certainty," which includes *`Ilm al-Yaqeen*, "Certainty of Knowledge," *`Ayn al-Yaqeen*, "Certainty of Vision," and *Haqeeqat al-Yaqeen*, "Certainty of Reality." You enter these three oceans by *dhikrullah*. Don't ask how; Allah will take you from blindness to vision, from deaf to hearing, from dumbness to speaking. When *inayatullah*, Allah's Care comes, even if you are at the bottom of the valley, Allah will take you to the top of the mountain; that is your recompense that can happen in a moment! It is not like going up a ladder step-by-step and that ladder is endless, so you will never reach; that happens in the blink of an eye!

Grandshaykh (q) said, "If you do *dhikrullah* in *jama`ah* or by yourself, you are dressed with one medallion and the next time, you are dressed with another medallion, regardless of what you have done." So when you do *dhikrullah* once a week, that cleans whatever you have done the previous week of and the second *dhikr* cleans you again for the next week. It is *noor `ala noor*, "light upon light."

Prophet (s) said:

لَا إِلَهَ إِلَّا اللَّهُ حَصْنِي فَمَنْ دَخَلَ حَصْنِي أَمِنَ مِنْ عَذَابِي

La ilaaha illa-Llah husni wa man dakhala husni aaman min `adhaabee.

La ilaaha illa-Llah is My fortress; whoever enters it, is safe from My punishment. (Ibn Najjaar)

Let us say altogether (Mawlana stands), *laa ilaaha illa-Llah Muhammadun Rasoolullah! Laa ilaaha illa-Llah Muhammadun Rasoolullah! Laa ilaaha illa-Llah Muhammadun Rasoolullah.* We are sending that to our shaykhs to present to Prophet (s), and for Prophet (s) in his holy grave to present on our behalf on the Day of Judgment.

قُلْ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ

Qul Allah thumma dharhum fee khawdihim yal`aboon.

Say, "Allah," then leave them to play in their vain discussions. (Surat al-Anaam, 6:91)

You can recite it (or pronounce it) as *qul Allah*, "say 'Allah'". How do they say there is no *dhikr bi `ism adh-Dhaat*? Wahabis say, "Don't do *dhikr* by Allah's Name." Allah is saying in Surat al-Anaam, verse 91, "Leave them playing with what they are doing. You say, 'Allah.'" We say "Allah" because we are following the way of our *shuyookh* and by the order of Allah in Holy Qur'an. (Mawlana stands) Say "Allah," as we are ordered! Maybe they are saying, "Shaytan, Shaytan" (as their *dhikr*)! And they don't use beads. Allah said in Holy Qur'an, "Say, 'Allah.'" Therefore we are saying "Allah," *dhikr* by *ism adh-Dhaat*. It is important in the Naqshbandi Way. May Allah (swt) forgive us.

Wa min Allahi 't-tawfeeq, bi hurmati 'l-habeeb, bi hurmati 'l-Fatihah.

The Oceans of Sayyidina `Ali (r) and Sayyidina Abu Bakr (r)

*Allahuma salli `ala Sayyidina Muhammadin wa `ala `ali Muhammadin.
A`oodhu billahi min ash-Shaytaani 'r-rajeem. Bismillahi 'r-Rahmaani 'r-Raheem.
Nawaytu 'l-arba`een, nawaytu 'l-`itikaaf, nawaytu 'l-khalwah, nawaytu 'l-`uzlah,
nawaytu 'r-riyaadah, nawaytu 's-sulook, lillahi ta`ala fee haadha 'l-masjid.*

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

Ati`ullaha wa ati`u 'r-Rasoola wa ooli 'l-amri minkum
Obey Allah, obey the Prophet, and obey those in authority among you (4:59)

What did we say yesterday? *Qul Huwa Allah*, "(Yaa Muhammad) Say, 'Allah.'" *Thumma dharhum fee khawdihim yala`boon*, "And then leave them to waste their time and play. Don't bother with them, only connect your heart with Me." So connecting the heart is very important, and that is why Allah (swt) said in the Holy Qur'an:

وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا

Wa la tut`i man aghfalnaa qalbahu `an dhikrina wataba`a hawaahu wa kaana amruhu furuta.
Don't follow those whose hearts we made heedless from our remembrance. (al-Kahf, 18:28)

So that means keep you heart always in remembrance of Allah, keep that connection. That connection when you took *baya`*, the fitting in the pipe is there but don't lose that connection. Don't be heedless! You are forgetting there is connection from you to the shaykh and from the shaykh to Prophet (s).

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

Afalaa yatadabaroona al-quraan aw `ala quloobin aghfaalaha.
Do they not then earnestly seek to understand the Qur'an, or are their hearts locked up by them?
(47:24)

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Inna nahnu nazalnaa 'dh-dhikri wa inna lahu la-haafizhoon.
Verily, We sent down the dhikr and surely, We will guard it (from corruption). (Al-Hijr, 15:9)

Or are there locks on their hearts? They don't want to remember Allah. Keep remembering Allah, as He has said in Surat al-Ikhlās, *Qul Huwa Allahu Ahad*, "He is Allah, Ahad; no one is Creator except Him." Don't let them have locks on their hearts or be heedless. It is said *al-quloob awweatun wa idhaa umliyat imma al-haqq wa imma al-baatil*, "Hearts are containers." The heart is a container that has to be filled; either you fill it with Haqq, Truth, or you fill it

with baatil, falsehood. Fill it with Truth and with Allah's remembrance, as He said, "Don't let your heart have a lock; I am giving you dhikrullah to fill it." And when it is overflowing as you fill it, when it reaches the top, what happens? It will overflow. When you fill the cup slowly, slowly, don't stop here and say, "I am not seeing anything," there is nothing need to see, you don't need to see because it is not for you to ask for something, it is for Allah, as Rabi`a al-`Adawiyya (q) said, "I am not worshipping from the fear of Hellfire, and not for the love of Paradise, but I am worshipping for Your love, yaa Allah, so put me where You like!"

So don't stop filling, fill and keep going, keep going, and when you reach to the top, fill more. Then Shaytan will come and say to you, "You are crazy, you wasted your time." If you don't listen, then keep going, then it overflows. At that time the light that was inside, when filling up, you can't see it , it is veiled, but when it overflows, it comes outside and that light of dhikrullah's light will overflow to all the parts of the body. And that happened in Lama in a moment, in one blink of an eye you will see that overflow of the heat and that is not easy to get. You have to struggle very hard against the ego. We are all struggling, as Grandshaykh (q) said, *thumma aamanoo thumma kafaroo*, "One day up, one day down."

There are two ways to fill our containers: one is to fill it with dhikrullah, to not be heedless, and to not put a lock; and the other way is to do what Shaytan wants and fill it with dunya, and then all this darkness will come out of the heart and spread through the whole body. So our duty is not to let darkness fill our hearts, but rather to make that light of dhikrullah come out. Allah is Merciful with ummat an-Nabi; He said, "Remember Me, I remember you." *wa la dhikrullahi akbar*, "And Allah's remembrance of you is greater." It cannot be expressed or described; it is over limits.

Sahl ibn `Abdullah (r) said, "It is forbidden, haraam, on a heart that the light of reality will enter in it." Because maybe that heart has in it something that Allah hates. What does Allah hate? When you deny His Mercy. When you deny His mercy Allah is not happy, because Allah wants you to know He is All Merciful and then He rewards you. And who is His Mercy?

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

Wa ma arslanaka illa Rahmatan lil-'Alameen.

And We have sent you (O Muhammad) not but as a mercy for the 'Alameen (Mankind, jinns and all that exists). (Al-Anbiya, 21:107)

That is His Prophet! So you must be happy because you don't deny Allah's mercy, His Prophet. But those who deny Sayyidina Muhammad (s) must repent, as Allah is not happy with them. We say, "As-salam `alayk, yaa Rasoolullah! We love you and hope to be with you on Judgment Day. We love our shuyookh and Mawlana Shaykh and we love your family!"

And az-Zuhri (r) said, *salaah al-quloob afdal min `ibaadati ath-thaqalayn*, "To mend, to remedy the heart for one hour is better than the worship of Sayyidina Adam (a) to the Day of Judgment." That means sitting in dhikrullah for one hour is better than the worship of ins and jinn from day one to the end of dunya! That is one wali describing how much he is getting through his experiences through one hour. Imagine then in khalwa how much you are doing dhikrullah! They allow only two hours of sleep. When given permission for khalwa, you feel you don't need to sleep, you have power, you don't need to eat, you have power. So you are

reading Qur'an, you are mentioning Allah's Beautiful Names and Attributes and that is dhikrullah. All that is worth more than all the worship of ins and jinn. And when Allah sees you devoting and doing that remembrance, Allah will give you from His Mercy! That means He gives you from Sayyidina Muhammad(s) and when that happens you see things and hear things that never occurred before!

It is said that in our way the only condition that the shaykh takes from the mureed is to leave forbiddens. That is why Grandshaykh (q) said, "There are 800 forbiddens that we have to take away from ourselves, and to leave one forbidden is better than the worship of the ins and jinn." You will be rewarded more than that worship. It doesn't mean you have to leave your prayers, obligations are required. We are not talking about that, but on top of that Allah gives you, *ma laa `aynun raa'at wa laa udhunun sami`at wa laa khatar `alaa qalbi bashar*, "What no eye saw and no ear heard and what no one can understand of what Allah give of reward for leaving one forbidden."

That is more valuable, to leave one (of 800) forbiddens than to do all the 500 *maamuraat*, all the forms of worship. Why? Because you are letting your heart's container be filled with the lights that Allah wants there and not letting Iblees take it from you! What did Sayyidina `Ali (r) say? We know this kind of knowledge is coming from two sources to the Prophet (s), one is Sayyidina `Ali (r) and one is through Abu Bakr as-Siddiq (r). Sayyidina `Ali came to the Prophet and this is not a hadeeth, but it was mentioned by Sayyidina Ali, *dhu nafs ar-radiyya*. Dullanee `alaa aqrab at-turuq il-Allah wa afdaluha, "Guide me to easiest, nearest of ways to Allah and the most easy one."

Because there is a hadeeth that one Sahaabi (r) came to Prophet and said, *qad kathurat `alay Shari`ah al-Islam*, "I am a person who is weak. There are too many obligations in Islam and there are too many rules." That is why people today are so dipped in the ocean of liberalism and dipped in the ocean of love of dunya that they cannot accept any more than the easy way. They don't want to be *awliya*. That relationship with Allah is forgotten that:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

alaa inna awliyaullah la khawfan `alayhim wa laa hum yahzagoon.

Behold! verily on the friends of Allah there is no fear, nor shall they grieve; (al-Anbiyaa, 10:62)

As one scholar said, "Wear jeans, pray your prayers and then go to mall. That is enough for you." No, that is not enough! As we said, leaving a forbidden is better than the worship of *jinn* and *ins*, and that *Sahaabi* (r) asked for something to make easy for him Islam. And Prophet said, "Keep your tongue wet with *dhikrullah*." And is that difficult or easy? It is easy!

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُن مِّنَ الْغَافِلِينَ

Wadhkur rabbaka fee nafsika tadaruan wa khufya wa doon al-jahri min al-qawl wa laa takun mina 'l-ghaafileen.

And do thou (O reader!) Bring thy Lord to remembrance in thy (very) soul, with humility and in reverence, without loudness in words, in the mornings and evenings; and be not thou of those who

are unheedful. (al-Aa`raaf, 7:205)

"Remember Allah in yourself or in your heart, or don't make it loud." That means keep it in your heart. Don't let Shaytan enter your heart, let Allah enter your heart! Then, "I will let My lights and manifestations enter your heart." So that *Sahaabi* (r) wanted something easy and so Prophet said, "Do *dhikrullah* through your tongue," as doing heart *dhikr* is more difficult. So Sayyidina `Ali (r) said, "Guide me to a way to Allah that is easiest." And the Prophet said, *alayka bi dawaamati dhikrillah fil-khalwah*, "Your duty is to remember Allah (swt) in your seclusion, when you are alone." It means keep Allah's remembrance always, when you are able to do it, do it. In *kalwa* means in secrecy, not like the *Sahaabi* who asked the Prophet and he said, "Keep your tongue busy with *dhikrullah*," for Sayyidina `Ali it is higher, "Keep doing *dhikrullah* in hidden way, fill your heart with *dhikrullah*."

That means your heart has to be with Allah, but your face, your *zhaahir* with the people as the Prophet said, *lee sa`atun ma` Allah wa sa`atun ma` al-khalq*, "I have one hour with Allah and one hour with people." Or, "One face with Allah and one face with people." And so you keep that secret. Where do you keep secrets? You lock them up in the heart. And how do you lock them after you do *dhikr*? It is as Mawlana Shaykh and Grandshaykh (q) taught us, *awda`na haadha adh-dhikr `indak, yaa Rasoolullah*, (we have placed this *dhikr* in your presence, O Messenger of Allah) to hand it off to Prophet for him to keep for us, or else we will lose it slowly, slowly to Shaytan. "We deposit that *dhikr*, *yaa Rasoolullah*, in your bank, that prayer or *du`a* or *dhikr*, we immediately deposit it before we spend it!" You can easily spend it when Shaytan comes. He says, "I give you this, I give you *dunya*," and you lose it.

And Sayyidina `Ali (r) asked, *kayfa adhkur, yaa Rasoolullah*, "How do I do that *dhikr*, what is the technique or way?" He said, *ghammi `aynayk*, "Close your eyes and listen three times what I am going to say." Why did he say, "Close your eyes." That means, "Disconnect yourself completely from *dunya*."

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا

Inna as-sama` wal-basar wal-fu'aad kullu ulaika kaana `anha masoola.

And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning) (al-Israa,17:36)

May Allah forgive us. By saying, "*Yaa Rasoolullah*, we love you," *Allah Allah, ala kull man taghaa wa tajabbbar `ala anfusina*.

So the biggest connection to *dunya* is what? It is the eyes. With ears you hear but you cannot see. So to see is through the eyes, and when *awliyaullah* want to attract *mureeds* it is through their eyes. They attract people when they look into their eyes. When they look into their eyes then that shaykh will carry them. So that is what we mentioned about Shaykh Sharafuddin (q) and Grandshaykh (q). They went to a mall in Istanbul to make people to look at their eyes. As an ironic thing, seeing these two shaykh with their two turbans and seeing that and smiling

and laughing, that is a joke. And they look into their eyes and as soon as they do that they carry them, attract them.

So eyes are very important for *awliya*. When you look into the eyes of people that attracts them and one day Allah will guide them.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

Inna ad-deen `indaallah al-Islam.
The Religion before Allah is Islam, (3:19)

So he said, "Close your eyes and repeat three times." When you close your eyes, where are you? Away from dunya and with the One you mention. And he said to him, say, "La ilaaha illa-Llah Muhammadun Rasoolullah," and Sayyidina `Ali was hearing. Aghmid `aynayk wa asma`. So both of that, disconnect from dunya and close your eyes and come in to the garden of the Divine Presence and through you might not see anything, of course Sayyidina `Ali was seeing, but we listen to la ilaha illa-Llah.

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ

Fa`lam annahu la ilaha illa-Llah w'astaghfir li-dhanbik wa li 'l-mumineena wa 'l-muminaati w 'Allahu ya`lamu muqallibukum wa mathwaakum.

Know, therefore, that there is no god but Allah. and ask forgiveness for thy fault, and for the men and women who believe: for Allah knows how ye move about and how ye dwell in your homes.
(47:19)

"Know that there is no Creator except Me. When you carry that power, I am giving that power," and then *astaghfir li dhanbik wa li 'l-mumineena wa 'l-muminaati*, "Then ask forgiveness for believers." That is the biggest power that Allah gave to ummat an-Nabi. Allah will be happy with that *laa ilaha illa-Llah*, Maqam at-Tawheed. You are declaring that there is none to be worshiped except Allah. That is the message of Islam, you have to know there is no creator except Allah (swt). And if you say *laa ilaha illa-Llah*, that is the most powerful tool. And then Sayyidina `Ali (r) closed his eyes and repeated what the Prophet said. So at that moment when you say that *dhikr*, the Prophet is present and that is the *dhikr* that Prophet (rs) taught Sayyidina `Ali. So Sayyidina `Ali is present, and that takes you to the Divine Presence and you might not see that but Allah is witness that you are saying to Him, "There is none to worship except You!"

So that is the tool that was given to Sayyidina `Ali and we are saying, "O Allah! We are accepting that tool to remember You all the time in our life and if we are forgetting to do that, we ask You to send angels to do that on our behalf!!" And Prophet (s) is the city of knowledge and `Ali is its door. So that is the loud *dhikr* given to Sayyidina `Ali and that is through every *tariqat* that comes from him, the door to it is that *dhikr*. So the other door to Prophet is Sayyidina Abu Bakr as-Siddiq and the method of Sayyidina Abu Bakr is a different way. Those coming through the Naqshbandi Way are combining the two ways from the prophet of Sayyidina Abu Bakr (r) and Sayyidina `Ali (r), and they combine in Sayyidina Jafar as-Sadiq (r). He was one of the 12 imaams of Islam and they were coming from time to time, and Sayyidina Jafar was combining in him those two sources. In the next session we

will mention about how they are combined in Sayyidina Ja`far (r). That is, the two rivers coming together mentioned in the Qur'an:

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ

maraj al-bahrayni yaltaqiyaan.

He has let free the two bodies of flowing water, meeting together: (ar-Rahmaan, 55:19)

The word "merge" comes from Arabic does it not? *SubhaanAllah*, the English language takes from the Holy Qur'an! Also in French, "merger," takes from the Holy Qur'an.

So, *marraj al-bahrayn yaltaqiyaan*, "The two oceans are merging," the ocean of Sayyidina `Ali (r) and the ocean of Sayyidina Abu Bakr (r). That is the golden ocean whose value cannot be described! We will continue that next time.

That is why say, *laa ilaaha illa-Llah, laa ilaaha illa-Llah, laa ilaaha illa-Llah*. That is why we said yesterday, people on the Internet who were typing, "Allah," it is going on forever. That is an electromagnetic voice that goes forever and you will be continuously rewarded! *Dhikr* of *laa ilaaha illa-Llah* leads to Allah. We will explain this tomorrow, *inshaa-Allah*.

Wa min Allahi 't-tawfeeq, bi hurmati 'l-Fatihah. May Allah forgive us.

The Four Levels of *Dhikr* and the Heart of Sayyidina `Ali (r)

*`Aoodhu billahi min ash-Shaytaani 'r-rajeem. Bismillahi 'r-Rahmaani 'r-Raheem.
Nawaytu 'l-arba' een, nawaytu 'l-'itikaaf, nawaytu 'l-khalwah, nawaytu 'l-'uzlah,
nawaytu 'r-riyaadah, nawaytu 's-sulook, lillahi ta'ala fee hadhaa 'l-masjid.
Dastoor ya Sayyidee, madad. As-salaam `alaykum wa rahmatullah.*

We have to always remember to ask *madad* from our shaykh, and he is taking *madad* from Prophet, whom Allah made khalifah of this Creation and a Mercy for All Humanity, *Rahmatan li 'l-'alameen*. *Rahmatan li 'l-'alameen* can also be *rahmatan li 'l-'alamayn*, the Two Worlds, and sometimes scholars explain *alamayn* as *ins* and *jinn*, Mankind and *jinn*. So there is *mulk*, this world's Creation, and *malakoot*, Heavenly Creation. He is mercy for both. And no one knows when Allah (swt) created His Beloved Prophet (s). From him Knowledge of Before and After, *`uloom al-awwaleen wa 'l-akhireen*, is coming. So we cannot say other than that Prophet (s) is *khalifah* on Earth and in Heavens. May Allah keep us always in Presence of Prophet. To him there are doors that you can enter, big or small, but there are doors. *Awliya* know the doors.

We mentioned yesterday the importance of the door of Sayyidina `Ali, *karam-Allahu wajaha*, and how Prophet (s) taught him to make *dhikrullah* with *laa ilaaha illa-Llah*. It is also mentioned in many books of previous *awliyaullah* and by Grandshaykh (q) and Mawlana Shaykh Nazim, may Allah give him long life, that *dhikrullah* is of different kinds and has different levels. One of them is *dhikr al-lisaan*, "*dhikr* of the tongue", to keep your tongue always in remembrance of Allah (swt) and always mentioning His Beautiful Names and Attributes, which allows you to enter that Reality. By always doing that *dhikr* of *laa ilaaha illa-Llah*, it is the sword against our bad *`amal*, deeds. Ego always likes to be something. That *dhikr* is telling us, "Don't listen to or believe your ego, as Shaytan can play with it."

So before going to Abu Bakr as-Siddiq's door, we say one of the types of *dhikr* is *dhikr al-lisaan*, *Dhikr* of the Tongue, which is considered the first step to enter the Ocean of Heavens. That is why *awliya* can understand that from the verse:

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَا نَبِيَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ

maraja al-bahrayni yaltaqiyaani baynahumaa barzakhun laa yabghiyaan.

He has let loosed the two seas meeting together. Between them is a barrier which none of them can transgress. (Ar-Rahman, 55:19-20)

That *barzakh* is an area of quarantine; it stops one ocean overtaking the other. If you want to pass from one ocean to another you have to enter that area, *barzakh*, and wait until they are ready to let you go to the other ocean. This happens among sea creatures. Scientists have found that the Mediterranean and Atlantic Oceans don't mix, and between them is to us, an imaginary line, but fish sense that line and they stop at it to enter that quarantine. When they

are ready, they move to the other ocean. It means with those with *dhikr al-lisaan* are in the ocean of Sayyidina `Ali, and that is why we begin with *laa ilaaha illa-Llah*, and when we finish that, in the Naqshbandi Order, we go to *dhikr* of "Allah". This is in *jama`at*, but when we do *dhikr* alone we begin with "Allah". In *jama`at*, in a technical sense, we are all moving from one ocean to another ocean so we have to come with *laa ilaaha illa-Llah, laa ilaaha illa-Llah, laa ilaaha illa-Llah, laa ilaaha illa-Llah*, and we are approaching the area where we have to go, before entering the ocean of Abu Bakr as-Siddiq. So you stop there, and they check whether are you able to go on or whether you need quarantine. You enter the quarantine area and they will keep you there until you are ready to go into the other ocean by remembrance of *Ism adh-Dhaat*, "Allah". That is why it is said, *falzam dhikr adh-Dhaat*, until you reach the other ocean, the Dhikr of Paradise, *dhikru 'l-jinaan* is through *Ism adh-Dhaat*, "Allah".

Dhikr of *laa ilaha illa-Llah* takes you from *dunya*, and it states Allah's Oneness, to show humanity, "There is no god but Allah." That is denial of the ego and Shaytan, and denial of anyone who associates anything with Allah. Allah is The One Who saves you, from Hell and from punishment, and sends you to be with Sayyidina Muhammad! That takes you from *dunya* to the remembrance of Allah, so then you are entering Jannah, Paradise That is why it is called *dhikrullah: Allah, Allah, Allah*, is *dhikr* of the heart, which is *dhikr* of Paradise. So that is why in the Naqshbandi Order the first step they take, the shaykh will carry you with his power and lead you by your hand, and you will that through quarantine in the blink of an eye! Then he puts you in that ocean of *Ism adh-Dhaat*. And that is why the Naqshbandi begin with *dhikr* of *Ism adh-Dhaat*, sitting by themselves quietly, going from 1500 times daily recitation to 5000 times, to 10,000 times, as much as you can.

Grandshaykh (q) said, "O *Ibadullah*, Servants of Allah! *Faqsud hum washtanshiqhum... arwaahi it-tayyib*. Run to these Naqshbandi shaykhs and smell their beauty and smell their sweat, as their sweat is the sweat of love in the Divine Presence! You are never going to smell such a fragrance and you can never imagine how nice it is! Through that smell, *fatafooz `alaa hadhal-jawhar an-nafees*, you are going to be able to attain that beautiful diamond that takes away all obstacles on your way. And their way, the Naqshbandi Way, is the easiest way. They don't let the *mureed* go hungry, and don't make the *mureed* stay awake all night. Moderation is their way. They are always moderate and they don't put you under too much pressure, as Allah (swt) said:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

laa yukallifullah illa wus`ahaa.

On no soul does Allah place a burden greater than it can bear. (al-Baqarah, 2:286)

So they prepare you according to your capacity in a moderate way so that you go quickly. And every masjid is a zawiya for them; they can do their *dhikr* anywhere and no one can asks them what they you doing, as they are doing silent, *khafee*, *dhikr*. And their hearts are always with their Lord.

وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

Wa man dakhalahu kaana aaminan w `alaa an-naasi hajju 'l-bayt man istita`a ilayhi sabeela.
Whoever enters the House of Allah is safe, and pilgrimage to the House of Allah is a duty on Mankind (who are able). (Ali Imraan, 3:97)

Safety is there as you enter His House, so whoever enters it is in safety. Allah (swt) said to Prophet (s) directly in Hadeeth Qudsee:

ما وسعني أرضي ولا سمائي ولكن وسعني قلب عبدي

Ma wasi`anee ardee wa laa samaa'ee wa laakin wasi`anee qalbee `abdee al-mu'min.
My Earth did not contain Me, nor My Heavens, but the heart of My believing servant contained Me.

So that means if you let your soul enter the heart, and the ego has been cut down, at that time your soul and spirit can enter your heart, and then you find safety. That is why *awliya* found safety, because their ego has been prevented from entering their hearts. But by listening and obeying, and through love and respect, Allah cut their ego down and made an easy way for them to enter their hearts and then when they enter they are safe.

Wa man dakhalahu kaana aaminan w `alaa an-naasi hajju 'l-bayt man istita`a ilayhi sabeela.
And there is an obligation to visit the House of Allah, and as a believer, like visiting the House of Allah in Meccatu 'l-Mukarrama, you have to visit the "House of the Heart". And when you circumambulate the heart you circumambulate the light that Allah (swt) is sending to your heart. Allah wants His servants to visit His House; those who are able, *man istita`a ilayh sabeela*, are in reality those who step on their ego, not those who are happy in *dunya* doing what they like, who say, "It is enough that we pray." Okay, you have to pray, but you cannot open the door of the house to those lights without stepping on your ego. *Dhikrullah* is the key to that door of that house with that light! Who entered is in safety, and Allah (swt) wants you to circumambulate that House, in that kind of movement that expresses your ecstasy. That is like in *hadrah*, expressing yourself in that movement, which is similar to circumambulating the House, which is expressing your love. That is not dancing, but going around the House. And at that time, you go around your own House that Allah made ready for you. And this moves on to why they said that remembrance is of four types in every level.

There are four types of *dhikr* in every level you go to. On the level of *dhikr* of *laa ilaaha illa-Llah* and *dhikr* of Allah, Allah, there are four types. First is the *dhikr* that you mention. You may mention a Beautiful Name or make *salawaat* or whatever you want. Second is *dhikrun tadhkuru bih*: *dhikr* in which you mention Allah. It might be through His Beautiful Name. Third is *dhikru tadhkuruk*: the *dhikr* that mentions you. Fourth is *dhikr yadhkuru bika*: *dhikr* in which you will be mentioned.

The first one, *dhikrun tadhkuruhu*, *dhikr tatrud al-ghaflah*, the *dhikr* that throws away heedlessness. You are doing something good to throw away your heedlessness. The second

is, *tadhkur madhdkoorun imma al-adhab aw imma al-qurb*, the *dhikr* that brings you near and saves you from punishment. The third is, *wa dhikrun yadhkuruka*. "Remember Me and will I remember you," so when you mention Him through His Beautiful Names, Allah mentions you in return. The fourth is, *huw dhikrullahi li `abdihi wa laysa li `abdihi muta`allaq*, "Allah mentions His servant without His servant having done anything." Without His servant mentioning His Names, His love, punishment or reward, there is a *dhirk* that remembers you. Who is "you"?

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

inna Allah wa malaa'ikatahu yusalloon `alaa an-nabi yaa ayyuhalladheena aamanoo salloo `alayhi wa sallimoo tasleema.

Allah and His angels send blessings on the Prophet: O you that believe! Send blessings on him, and salute him with all respect. (al-Ahzaab, 33:56)

That is the one that without him mentioning Allah, He mentioned him. That is *wahban*, a grant from Allah. Nothing is a cause of what He does, or what the Prophet did, it is a direct grant from Allah. That is why *awliyaullah* say that representatives of Prophet have been chosen without them doing anything; he takes one and says, "You are Prophet's representative." Allah mentioned him. Who can dispute this? That is the highest *dhikrullah*, that He mentioned them.

And *awliya* are lucky, as because of Prophet they are mentioned. *Inna Allah wa malaa'ikatahu yusalloon `alaa an-nabi*. It means, "Follow My Way by doing as I do, and send *salawaat* on Prophet. Then you are following what I ordered in Holy Qur'an:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

Qul in kuntum tuhibboon-Allaha faittabi`oonee yuhbibkumu Allahu wa yaghfir lakum dhunoobakum w'Allahu ghafoorun raheem.

Say: "If ye do love Allah, Follow me: Allah will love you and forgive you your sins: For Allah is Oft-Forgiving, Most Merciful." (Aali-Imraan, 3:31)

Say to them, O Muhammad, "If you really love Allah then follow and love me, and then I will love you."

And the Prophet said, "When I love you, then Allah loves you."

That is why Prophet made it easy for us by saying, "Follow my son-in-law and cousin. I am the city of knowledge and `Ali is its door; open the door and enter through that way. If you want the other way, the hidden way, I am giving you Abu Bakr as-Siddiq." That is why it is said by many different *awliya* and scholars, it is certain that when Allah mentioned Abu Bakr as-Siddiq in Holy Qur'an, when they were in the cave, Prophet (s) said, 'O Abu Bakr! Don't be sad.'"

إِلَّا تَتَصَرُّوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِي اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ
لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ
الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةَ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ

*Illa tansuroohu faqad nasarahu Allahu idh akhrajahu alladheena kafaroo thaniyy ithnayni idh humaa
fi 'l-ghaari idh yaqoolu lisaahibihi laa tahzan inna allaha ma`anaa fa-anzalaa allahu sakeenatahu
`alayhi wa ayyadahu bijunoodin lam tarawhaa wa ja`ala kalimata 'Lladheena kafaroo as-sufila wa
kalimatullaahi hiya al-`ulya wa 'Llaahu `azeezun hakeem.*

If ye help him not, still Allah helped him when those who disbelieve drove him forth, the second of two, when they (Prophet and Abu Bakr) were in the cave, and he said to his companion, "Be not sad (or afraid), for surely Allah is with us." Then Allah sent down His sakeenah (calmness, tranquility, peace) upon him, and strengthened him with forces which you saw not. (at-Tawbah, 9:40)

Which cave? Yes, we know it was Ghari Thawr, when they were migrating from Mecca to Medina, hiding. Hiding? For what? Does Prophet need to hide? He went for Mir`aj, who can touch him?

But he entered there for a certain reason: to pass that authority to Sayyidina Abu Bakr as-Siddiq, that knowledge Allah is sending, *anzalaa allahu sakeenatahu `alayh*, He manifest His tranquility peacefulness, love, mercy on them. It means when they entered the Cave of Sayyidina Muhammad (s), it is like As-haab al-Kahf, the Companions of the Cave. Where did they enter?

أَوْوَا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِّنْ رَّحْمَتِهِ وَيُهَيِّئْ لَكُمْ مِّنْ أَمْرِكُمْ مِّرْفَاقًا

Fa awoo il al-kahf yanshur lakum rabbukum min rahmatih wa yuhayyi lakum min amrikum mirfaqa.
Betake yourselves to the Cave: Your Lord will shower His mercies on you and disposes of your affair towards comfort and ease." (al-Kahf, 18:16)

"Run to the cave, O People of the Cave!" fa-ooo ilaa al-kahf, who is that cave? That is Sayyidina Muhammad (s)! It's also like when He ordered them to enter the fuk al-mashhoon:

وَخَلَقْنَا لَهُمْ مِّنْ مِّثْلِهِ مَا يَرْكَبُونَ

wa khalaqnaa lahum min mithlihi maa yarkaboon.
And We have created for them similar (vessels) on which they ride. (YaSeen, 36:42)

Sayyidina Nuh put everyone in that ark, fulki 'l-mashhoon, the boat of Sayyidina Nuh (a) is like the heart of Sayyidina Muhammad (s). Literally it is the boat of Sayyidina Nuh but it is also an indication that if you run to that boat, you will be in safety.

"And We have created something similar to it in which you can ride." And what is similar to that boat? Where that boat is Sayyidina Muhammad (s), the ones similar is Sayyidina Abu Bakr as-Siddiq and Sayyidina `Ali, and awliya, according to their levels, to take ummat an-nabi to safety. So that is why Sayyidina Abu Bakr entered the boat and the cave, and Allah sent that sakeenah on them, that peacefulness, and He defeated their enemies for them, meaning, the enemy that attacks and whispers in ears of people, Shaytan. So those who

entered with Sayyidina Abu Bakr as-Siddiq are going to be with him in that cave and they were present, and generation after generation and century after century, those receiving their sainthood from Abu Bakr as-Siddiq have authority to bring people to safety. Through their power and their spotlight they attract people to safety.

About Sayyidina `Ali, Prophet (s) said, "I am the city of knowledge and `Ali is its door." So what did Sayyidina `Ali do? He was the door of safety, they were not able to enter the city except through Sayyidina `Ali. He was the guardian for the Prophet (s), although Prophet doesn't need this, but he put these sahaaba, (about whom he said):

أصحابي كالنجوم، بأيهم اقتديتم اهتديتم

Ashaabee ka 'n-nujoom bi ayyihim iqtadaytum ihtadaytum.

My Companions are like stars. Whichever of them you use as a guide, you will be rightly guided.

So Sayyidina `Ali was in Prophet's bed when the Quraysh made their conspiracy to kill the Prophet (s). Who went in that bed? Is that a normal bed or something special? That is the bed of prophecy, and he received the secrets of prophecy! When they opened the door and found Sayyidina `Ali there, they were blocked. That means that no Shaytan can go through that door! So Sayyidina `Ali is at the heart of every believer, meaning, "I am the ocean of knowledge in the heart of every believer and `Ali is there at the door." That means when you enter the door, you enter the cave, and the door is Sayyidina `Ali and inside is Sayyidina Abu Bakr!

That doesn't mean Abu Bakr is higher than Sayyidina `Ali, or that Sayyidina `Ali is higher than Sayyidina Abu Bakr, nor that they are higher than Sayyidina `Umar. The Prophet (s) loves and guides all of them the same, but he might have more family love toward Sayyidina `Ali, as he was his son-in-law and cousin and the first young person to accept Islam.

So that heart of the believer is where Prophet's city is ready, and if you are able to go through Sayyidina `Ali to that city, you receive what *awliya* receive. May Allah open that city for us! Whoever enters it is safe. That means safety is in that city, and in that heart which Allah (swt) gave you. Every heart is different; in some hearts that city will expand and be huge, and in some it will be smaller, depending on the capacity of each one. Next time we will go into what Prophet put in Sayyidina Abu Bakr's heart.

Wa min Allahi 't-tawfeeq, bi hurmati 'l-habeeb, bi hurmati 'l-Fatihah.

(It is an ocean, Sayyidee!) That is Mawlana Shaykh's ocean that he hasn't opened yet; these are some drops that came out by mistake! (laughter) When they open you will be finished! No one will think about this *dunya*.

How to Enter Through the Door and Dwell in the City

*A`oodhu billahi min ash-Shaytaani 'r-rajeem. Bismillahi 'r-Rahmaani 'r-Raheem.
Nawaytu 'l-arba`een, nawaytu 'l-itikaaf, nawaytu 'l-khalwah, nawaytu 'l-uzlah,
nawaytu 'r-riyaadah, nawaytu 's-sulook, lillahi ta`ala fee haadha 'l-masjid.
Madad yaa Sayyidee, Sultan al-Awliya Shaykh `AbdAllah al-Fa`iz ad-Daghestani
and Sultan al-Awliya Shaykh Muhammad Nazim al-Haqqani!*

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

Ati`ullaha wa ati`u 'r-Rasoola wa ooli 'l-amri minkum
Obey Allah, obey the Prophet, and obey those in authority among you (4:59)

Those who are on authority are those who have the key for the door of the Prophet (s). These doors are too many; it is not one door, but to reach the main door there are too many doors until you reach the door of that city that we described in the previous session. Every door has the people who are attracted to it, to go to main door, and these are *awliyaullah* receiving from Prophet and they came to him through one door, what the Prophet (s) described:

انا مدينة العلم و علي بابها

'Anaa madeenatu'l-`ilmi wa `aliyyun baabuhaa.
I am the city of knowledge and `Ali is its door.

They will go in through that main door, and inside they will find the one who is with Prophet (s) always, that one who migrated with him from Mecca to Madina, Sayyidina Abu Bakr as-Siddiq (q)! That means, if you want to reach that city it is easy: first use *dhikrullah* that Prophet showed to Sayyidina `Ali (q). We described it yesterday as *laa ilaha illa-Llah*, when Prophet said to Ali, "Close your eyes and listen to what I say," and he said, *laa ilaha illa-Llah*, three times. Why three times and not four, or four times and not two? *li-anna Allahu witr* *wa yuhib al-witr*. "Allah is 'One' and He loves everything to be with odd numbers." Of reciting *laa ilaha illa-Llah* three times, the first recitation is to negate, deny and throw out of the heart everything from *dunya*. You are saying, "Yaa Rabbee! I am directing myself to You by throwing away *dunya* and coming to You!" The second recitation of *la ilaha illa-Llah* means, "I am coming through your beloved, Sayyidina Muhammad (s)!" And the third recitation of *laa ilaha illa-Llah* is to come through the door where Sayyidina `Ali is standing. That is the code of, "I am the city of knowledge and `Ali is its door."

That is the three parts of the key. And when that door opens, that is something else. Like on Hajj, on the day of Arafat before everyone comes, they open Ka`aba to wash it and what is

inside? That door is the Ka`aba that is in everyone's heart, where there are guardians. Sayyidina `Ali, Sayyidina Abu Bakr as-Siddiq, and Sayyidina Muhammad (s) are there! When you open the first lock, you enter there by the way that Prophet showed Abu Bakr as-Siddiq to come to Allah and to him. When you use that word, the door of Prophet opens, and from there you begin to see all these manifestations that are inside the Ka`aba.

Prophet (s) said to the *Sahabah* (r) and to Sayyidina `Ali (q) and to all Prophet's *khalifahs*:

ma fadalakum abu bakr bi shay'in min salaah wa sawam wa lakin hajattan fee qalbihi. Abu Bakr did not surpass you by offering excessive prayers and fasting, but by shay'in waqara fee qalbihi, something (unique) that entered his deepest, most inner heart.

That is something unique to Abu Bakr (q), that he used to approach more and more to Prophet (s) and to Allah ((swt)). That is what made him different from anyone else. (Mawlana sneezes.) That is confirmation of what we are saying, and that Sayyidina Abu Bakr as-Siddiq (q) is looking at us from his place.

So as we said, the Prophet (s) taught Sayyidina `Ali (q) Dhikr al-Lisaan, "Dhikr of the Tongue," by saying *la ilaha illa-Llah*, and he showed Sayyidina Abu Bakr (q) Dhikr al-Jinaan, "the Hidden (silent) Dhikr." This hidden *dhikr* is not through the tongue, as the tongue is the main door to enter. Then when you enter, you do *dhikrullah* by *ismudh-Dhaat*, Allah's most beautiful Name. This Name encompasses all Names that come under it, *lafdhatul-Jalaalah*, Allah.

That is why Allah said in Holy Qur'an:

قُلِ اللَّهُ تَمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ

qul Allah wa dharhum fee khawdihim yal`aboon.

Say "Allah," then leave them to plunge in vain discourse and trifling. (Surat al-An`am, 6:91)

What is this? Is it a prediction of today's situation. *SubhaanAllah!* This is something new that is coming with Mawlana Shaykh Nazim's (q) *madad*. It was mentioned in the Holy Qur'an 1,400 years ago, that there will be people who will deny making *dhikr* by *Ismu 'l-Jalaalah*. Just as the ignorant people from the time of Prophet (s) denied the existence of Allah, there are people today who deny the mention of Allah by the heart, by using Allah's Name, saying it is *bid`a*, *kufr*, *shirk*, and *haraam*. Allah (swt) said to Prophet (s), "Don't listen to them, but instead say 'Allah', and don't care for them! Say *Allah*, *Allah*, as it has been mentioned in Holy Qur'an.

Look at what Allah's *Azhaamat* is telling us, "Say it and don't listen to them."

Why does He want the mentioning of "Allah", why not "ar-Rahman", "ar-Raheem", "al-Malik", "al-Quddoos", "al-Mu'min", or "al-Muhaymin"? Why "Allah"? Because Allah (swt) manifested upon every prophet one of His Beautiful Names; what He gives to that prophet is under that Divine Name, and He can manifest the same Name on many prophets of the 124,000 prophets. But Prophet Muhammad (s) is highest among all *anbiya*, so Allah gave him the highest Name and manifested Himself to Prophet by that Name. Therefore, all prophets have to be under him and as many Names as there are, they all have to be under that Name, "Allah, The One, Unique." They cannot all be under the Divine Names ar-Rahman, ar-Raheem, al-Quddoos, for example. These are different Names, different doors that you can go through.

Awliyaullah are inheritors from prophets. When they inherit from Sayyidina Musa (a), Sayyidina Lut (a), or Sayyidina Salih (a), it is from the manifestations of the Beautiful Names they are under. And as long as there are *awliya*, there is always one on top, Sultan al-Awliya, as Sayyidina Muhyuddin Ibn Arabi (r) mentioned. Similarly, for *anbiya* there is the only one with the station Khatam al-Anbiya, "Seal of Prophets," and Sultan al-Anbiya, "King of Prophets." Prophet (s) gets something special on top of what he has. Also, he shares with all *anbiya* all what he receives. Other *anbiya* don't share; each of them is under a private Name. But Prophet (s) is under *ism al-jam'i lil asma was-siffat*. Allah is manifesting Himself to Prophet (s) through His Beautiful Name that encompasses all Beautiful Names and Attributes, "Allah".

So He said, "Say, 'Allah'." Why not say "ar-Rahman"? Because ar-Rahman is a description, an adjective; "Allah" is the main Name. He (swt) said, "Come to Me directly through the Name "Allah" as there is no obstacle for you, *yaa* Muhammad (s)! All My doors are open to you and I brought you in *Mi'raaj* to dress you with that Name!" The proof that Prophet (s) is under that Name is in Holy Qur'an:

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا

Wa annahoo lamma qaama `abdullah, yad`oohoo kaadoo yakoonoo `alayhi libada.
Yet when the devotee of Allah stands forth to envoke Him, they just make round him a dense crowd. (Surat al-Jinn, 72:19)

Is there anywhere else where Allah mentioned him as *`abdAllah* directly? That is exclusively for Prophet (s) and it means he is the one under the *tajalli* of that Name. As he is under that *tajalli*, how he is going to be called? *`AbdAllah*, "Servant of Allah;" that is the real *`abd*, the rest are imitation. What is he called, other than Rahmataali 'l-'Alameen, "Mercy to all the Worlds"? Every scholar you ask will say Prophet (s) is al-Insaan al-Kamil, "the Perfect Human Being." There is no other Insaani Kamil, there is only one, the Prophet (s). *Allahuma salli `ala Sayyidina Muhammad (s)!* That Beautiful Name has been described in Surat al-Ikhlaas, *qul yaa Muhammad*. Allah (swt) revealed:

قُلْ هُوَ اللَّهُ أَحَدٌ

Qul Huw Allahu Ahad.

Say (O Muhammad), "He is 'Allah', The One, Who has no partner." (al-Ikhlaas, 112:1)

Say "Allah," *qul Huwa*, "The One Who Is completely Unknown," Whose reality of that Essence cannot be known, except under the Name, "Allah." All the descriptions from the Beautiful Names and Attributes come under that. But in reality, His Essence, the Absolute Unknown, the Hidden, is "Allah", and He is "Ahad". "Allah" is higher than "Ahad," the description. Say, "Allah, the One with no partner, no child, no description of Him;" that is "Allah".

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا

Wa annahoo lamma qaama `abdullah, yad`oohoo kaadoo yakoonoo `alayhi libada.

Yet when the devotee of Allah stands forth to envoke Him, they just make round him a dense crowd. (Surat al-Jinn, 72:19)

It means, "the One Who is also Unknown," as no one knows the Prophet's (s) rank or what Allah (swt) gave him. He is known as "The Only (real) `AbdAllah", because the Name "Allah" means "The One Who is Absolute Unknown", so the one who is under that Name is Muhammad (s), "al-Insaan al-Kamil." That Name, al-`Ism ash-Shareef, is the Holy Name put to describe The Essence, to give The Essence a Name, which is "Allah." But to understand that Name is impossible, so you understand through the other holy descriptions. "Allah" is described through all the Godly Attributes, *Asma ar-Ruboobiyya*, the Names of Lordship, al-Jalal, "The Majestic", al-Jamaal, "The Beauty", and al-Kamaal, "The Perfection"; these are descriptions of Allah (swt).

Wa huwa `ismun lidh-Dhaat al-Buht, is the Name given to the Secret, the Essence. As close as you zoom in, it is the Name for that Absolute Unknown, *al-`Ama al-Mutlaq*. No one can see it, it is veiled. Even the Prophet (s) cannot see that Essence, although He is under the manifestation of that Name we just described, "Allah".

So the Name "Allah" is higher than all the Divine Beautiful Names. That is why Prophet (s) is higher than all prophets, as he is carrying the manifestation of that Name, and he is *Rahmat`Ali 'l-`Alameen*. He was dressed with that Name, and that is why all prophets will come with their nations asking for Prophet's (s) mercy, to give them *shafa`a*, to bless them and their nations. Why? Because he is under the manifestation of that highest Name which all other Names are under. It is considered in the Islamic Schools of Thought, especially in Hanafi *madhhab*, that *Ismullah al-`Azham* is the Name that Allah manifested on His Prophet (s).

Sayyidina Musa (a) asked, "*Yaa Rabbee!* Tell me, what is Your Greatest Name?"

قَالَ رَبِّ ارْنِي أَنْظِرْ إِلَيْكَ قَالَ لَنْ تَرَانِي وَلَكِنْ انْظُرْ إِلَى الْجَبَلِ فَإِنْ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ

Qala rabbee arinee andhur ilayk, qaala lan taraanee wa laakin undhur ila al-jabali, fa inni 'staqarra makaanuhu fasawfa taraanee, fa lamaa tajalla rabbuhu li 'l-jabali ja`alahoo dakka wa khara Musa saa'iqan, falamma afaaqa qaala subhaanaka tubtoo ilayk, wa anaa awwal al-mumineen.

He said, "O my Lord! Show Yourself to me, that I may look upon You." Allah said, "By no means can you see Me (directly), but look upon the mountain; if it abides in its place, then you shall see Me."

When his Lord manifested His glory on the mount, He made it as dust, and Moses fell down in a swoon. When he recovered his senses, he said, "Glory be to You! To You I return in repentance, and I am the first to believe." (Surat al-`Araaf, 7:143)

He said, "O Allah! Let me see you. Let me know Your Greatest Name," and all prophets asked that. But Allah (swt) said, "O Musa! That is not for you, that is only for My Beloved, Sayyidina Muhammad. So what is for you? Look at the mountain." He sent His manifestation on the mountain and Sayyidina Musa fainted, because he trespassed his limit. In Mi`raaj, Sayyidina Jibreel (a) said to Prophet (s), "I cannot go further. I cannot cross this limit, but you can go further." But Sayyidina Musa asked to cross the limits, and Allah taught him a lesson.

فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ

Wa lamma afaaq qaala suhaanaka tubtu ilayk.
When he woke up he asked forgiveness. (Surat al-`Araaf, 7:143)

That is when he realized that is for Muhammad.

In his *tafseer*, Ibn `Abbas (r) said, "When Musa fainted, he saw all the prophets in *sajdah*, except for the 313 who were standing in prayer." So it is not a sin for them, but it is a limit not to transgress. "That is for My Beloved one, Sayyidina Muhammad!"

According to Sayyidina Abu Hanifa an-Nu`man's (r) *madhhab*, that Name is the exclusive manifestation for Prophet only; no one can share it. That is why he was able to go on Mi`raaj. If he was not carrying `Ismullah al-`AAzham, he would have fainted, but because he was carrying that he was able to go through.

So what is our luck? In Naqshbandi Tariqah, your *dhikr* is "Allah". They take you there directly. As soon as they give you initiation, if that shaykh is real and connected, as soon as you put your hand, you enter in that unique area and you are inside. You pass through the door of Sayyidina `Ali (q), who says, "He is our guest, let him in." Like with Sayyidina Muhammad (s) when he went in Mi`raaj with Jibreel (a); at each Heaven, they knocked. Angels asked, "Who is with you, Jibreel?"

Sayyidina Jibreel answered, "Muhammad."

Then they asked, "Is he invited?"

"Yes," replied Jibreel.

Do you think that angels don't know he is invited? Of course, but this is to show more honor. When you take initiation, it means you are invited.

O People! Who are listening or not listening around the world, if you take *baya`* by Internet or by a representative, that means you have an invitation to enter that city. You have your name there like a name tag on your chest, you have that medallion. Come in, you are invited. *Allahuma salli `ala Sayyidina Muhammad!*

We try to remind ourselves of the person on whom Allah manifested the *ism udh-Dhaat* by making *dhikr* with the Name "Allah" as ordered by our shaykh. What does that Name represent? It represents, The One Who created the Perfect servant." When Adam (a) was between clay and water or between body and soul, that is the perfect human being who is accumulating from the Divine Name, "al-Jami`i," containing all different levels. He is containing *kull al-maraatib al-Ilaahiyyah*, all different Divine Levels. That is the reality of that perfect human being. Heavenly world, *malakoot* and worldly universes, *mulk*, alike, he is carrying all universes' secrets, as he is under the *tajalli* of *ismullah al-`Azham*. All minds, souls, and hearts of human beings are under his control, under his keyboard. He can see every one of them by their heavenly name. All universes, worldly and heavenly, are under him. They are created by Allah (swt) and are under the blessing of that Name. Prophet (s) is *khalifatullah fee mulkih*, *khalifah* of Allah in His Creation. So he represents Allah in every Creation, in Heaven and Earth.

We shall continue that tomorrow *inshaa-Allah*. This might not be even one drop of the ocean of *awliyaullah*. We can see how great and strong *awliyaullah* are, and how weak we are. This will show that we know nothing; the knowledge comes and goes, and we cannot repeat it. These cameras can repeat it, but we cannot. It is in our heart, downloaded, but it needs someone who has the key and is able to upload. The heart is getting it, but because we are not awake it feels like a dream. Sometimes you remember the dream, sometimes you don't. If you remember, it is good, and if you don't, it is also good. Because when they take you to higher levels, they close dreams for you. That is good tidings in *tariqah*. As much as you don't know, they keep giving to you in slow doses, but when it becomes a big dose, you might be finished. If they leave you, you might go crazy, then you would drop everything, and they allow that only for a few people. But for everyone else, if Mawlana Shaykh Nazim (q) would open what you have in your heart, you could not take it and you would run away. You would be in a heavenly coma, always staring at something invisible. Wake up! No, he is not there anymore. So they give it to you slowly, slowly.

At beginning of *tariqah*, they show you so many dreams, to close you down. What do you want to see dreams for, to grow the ego? They give you dreams in the beginning to attract you, but when you reach the other shore, they destroy the boat. As in Holy Qur'an, when

Sayyidina Musa was with Khidr (a), they went in a boat and he made a hole. When it reached the other side, it was sinking. The king didn't need it anymore. They take you with ego to the other side like that boat, but they make a hole and when it reaches to the other side, the boat begins to sink. That way, you cannot go back! Then they chain that person, he gets angry. Where does he run? He cannot, he is chained.

So what if the shaykh shouts at you? Keep quiet, don't show him anything now. There is no bridge to bring you back to where you were before. Now you are in the minefield and you have to be clever. They put you in a minefield and say, "Cross it." How will you cross? You need a plan. What is the plan? It is *dhikrullah*; that will make you cross the minefield! And all of that has to enter where? Into *baytullah*. All of that is coming in *baytullah*, where people are circumambulating. That *baytullah* in your heart is a duplicate of Ka'abatullah in Mecca. That is to make sure that your home becomes *mazhar tajalliyyaat min `al-asmai wa 's-sifaat*, "the Light (or appearance) of Manifestations of Allah's Beautiful Names and Attributes." When your heart is like that, it is *ameenan*, safe. Allah's houses are hearts of believers. "Neither Heaven nor Earth contains Me, but the heart of a believer contains Me." Enter your heart, your "inn;" then you are safe. Say, "Allah"! Say, "*laa ilaha illa-Llah*!"

Salaam to all. May Allah bless you one-by-one, and may Mawlana Shaykh be happy with all of you.

Wa min Allahi 't-tawfeeq, bi hurmati 'l-habeeb, bi hurmati 'l-Fatihah.

Secrets of the Two Oceans

*Allahumma salli 'ala Sayyidina Muhammad hatta yarda Sayyidina Muhammad.
A`oodhu billahi min ash-Shaytaani 'r-rajeem. Bismillahi 'r-Rahmaani 'r-Raheem.
Nawaytu 'l-arba`een, nawaytu 'l-itikaaf, nawaytu 'l-khalwah, nawaytu 'l-`uzlah,
nawaytu 'r-riyaadah, nawaytu 's-sulook, lillahi ta`ala fee haadha 'l-masjid.*

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

Ati`ullaha wa ati`u 'r-Rasoola wa ooli 'l-amri minkum
Obey Allah, obey the Prophet, and obey those in authority among you (4:59)

Madad, yaa Sayyidee. As we said in the previous session, Allah (swt) manifests Himself to all prophets through His Beautiful Names. Allah (swt) gave every prophet a way to carry and dress in a different Name of His Beautiful Names, and the Prophet (s) is the one that is Khatm al-Anbiya, the Seal of Messengers. Allah (swt) is manifesting Himself on him through the Name that encompasses all Beautiful Names and Attributes, "Allah," which is *ismu 'dh-Dhaat*. That carries a lot of knowledge to Prophet (s), and under it comes all the different Beautiful Names and Attributes.

How many letters are in "Allah"? Four? Five? *Alif, lam, lam, ha*. Four is where Allah (swt) gave the Prophet (s) authority to reach. The heart is of five different spiritual levels, but physically the heart is comprised of four chambers. Every chamber represents one of these letters. "*Alif*" is the first letter of "Allah." It represents the secret of "*alif*" and goes in one chamber. The secret of the next letter, "*lam*," goes in another chamber, then "*lam*" in another chamber, then "*ha*" in another chamber. That has been given. The heart has five spiritual levels. The lowest is "Maqaam al-Qalb," and the whole of *dunya* affairs is there. The second level is "the Level of the Secret", given to all prophets and all *awliya* inherited from that *maqaam*. That is why *awliyaullah* who inherited from different *tariqahs* are in the second level, "the Secret". So the second and third levels merged together. Who wants to come to the Prophet (s) must come through that second level, which is the door of Sayyidina `Ali (r). If you want to enter the Secret, pass by Sayyidina `Ali (r), and there is no other way. And the third level is *Sirr as-Sirr*, "the Secret of the Secret." There you enter the Name, "Allah". There are two kinds of *dhikr* of *laa ilaha illa-Llah: ithbaat wa nafi*, "to affirm and to deny." You affirm "There is no god save Allah," and you deny everything that is other than Allah.

Then you are ready to make *dhikr* with *ismu 'dh-Dhaat*, the Name that encompasses all Names: "Allah." That is the *dhikr* Prophet (s) taught Sayyidina Abu Bakr as-Siddiq (r), and those who took from him are people of the Naqshbandi Tariqah. The two oceans of Sayyidina `Ali and Sayyidina Abu Bakr as-Siddiq (r) merge, *maraj al-bahryan*, in Sayyidina Jafar as-

Siddiq (r). Then that takes you to the fourth level, Akhfaa, "the Hidden," which is exclusively for Prophet (s); no one else can enter there. *Laa shareek lahu*, in that position there is no associate with Prophet (s) in his servanthood. The fifth level, Maqaam al-Khafaa, "the Absolute Hidden," is exclusively for Allah. The `Amaa al-Kaamil is completely veiled and no one can see anything in that level.

So with these four letters of the Name "Allah," the secret goes into the four chambers of the heart. And as you open it, chamber after chamber you will see what cannot be seen, you will hear what cannot be heard (the hadith of Prophet about the Station of Moral Excellence).

When you say "Allah," you are describing the Essence of Allah. With the *alif*, you understand it means "the Creator." When you take the *alif* off, "Allah" becomes "*lillah*", *lam-lam-ha*, which means, "what belongs to God." It is no longer His Name, but describes what belongs to Him; the Name is gone. What belongs to Him? Everything. But whatever belongs to Him, He gave to you; He is not in need of anything He created, and He gave it to Sayyidina Muhammad (s). Allah (swt) is not in need and He created what belongs to Him. So we are subject to Him, not only humans, but everything that is created. People's thinking is limited, so you cannot expand it to see what belongs to Him. This example will show us what belongs to Him, and this is one of the descriptions of al-Insaan al-Kaamil, "the Perfect Man," (Prophet Muhammad) who receives all kinds of manifestations.

To understand what belongs to Allah, Sayyidina Jibreel asked, "*Yaa Rabbee!* Can I see Your Kingdom?"

"Yes, why not? No problem." Allah (swt) loves His servants. "If you want, I will show you. I gave you 600 power engines, turbines, 600 wings."

When he came to Prophet (s), Jibreel (a) used two wings. He came from his place beyond the universe, a heavenly Kingdom, with two wings in less than one second. When Allah (swt) orders it, it appears. Don't be surprised; that is Allah! Physicists have calculated the smallest fraction of a second; they found at 10-minus-22 of a second, time disappears and only energy remains. So in that fraction of time, energy moves so fast. That is why he was there immediately in front of Prophet (s).

So he said, "*Yaa Rabbee!* Show me Your Kingdom."

"I will show you. Why? You don't believe?"

"It's not that, but it is to make my heart content."

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ ارْنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أُولِمُ تُوْمِنُ قَالَ بَلَىٰ وَلَكِن لِّيَطْمَئِنَّ قَلْبِي
 قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ
 سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Wa idh qaala ibraaheemu rabbee arinee kayfa tuhyee al-mawta qaala awalam tu'min qaala balaa wa laakin li-yatma'inna qalbee qaala fa-khudh arba'atan mina at-tayri fasurhunna ilayka thumma ij`al `ala kulli jabalin minhunna juz'an thumma 'd'uhunna yateenaka sa`yan wa`alam anna Allaha `azeezun hakeem.

Behold! Abraham said: "My Lord! Show me how Thou givest life to the dead." He said: "Dost thou not then believe?" He said: "Yea! but to satisfy My own undertaking." He said: "Take four birds; Tame them to turn to thee; put a portion of them on every hill and call to them: They will come to thee (Flying) with speed. Then know that Allah is Exalted in Power, Wise." (al-Baqara, 2:260)

Sayyidina Ibrahim (a) said, "O Allah! Show me how You create." "Why do you want to know that?" "How do You create?" The *anbiya* want to teach us, so they ask, but Prophet Muhammad (s) never asked.

So Allah (swt) said, "You don't believe I can create?"

Sayyidina Ibrahim (a) was afraid now; how he had asked that question?! But he could not take it back. It is like on a computer when you write a text message or email, you press "send" and after you send it, it is gone. In the past you would write a letter, but before you sent it, it would take time and you might change your mind about what you wrote. But on the computer you send it, and you cannot bring it back. So be careful what you write. And be careful with Facebook! It is the worst thing, teaching people bad character. Allah (swt) and Prophet (s) and *awliya* are not happy with Facebook. Close your Facebook! (Mawlana Shaykh speaks to people in the assembly.) Do you have Facebook? (Of course.)

So Allah (swt) said, *awalam tu'min*, "Do you not believe?" Ibrahim answered, "No, it is not that, but I am asking so my heart will be content." "What Ibrahim? Your heart is not content?" He said, "Show me how You create, as I want my heart to be content."

Sayyidina Muhammad (s) never asked, because his heart is always content. Allah (swt) said, "Okay, you are My *khalifah* on Earth, so I will show you. Take a bird, cut it into pieces and put them on four hills and then call those pieces. They will come together and they will come running to you!"

Allah (swt) is the Creator. So when Jibreel (a) asked, "Can I see Your Kingdom, *yaa Rabbee*?" Allah (swt) said, "Okay", since Jibreel (a) also wanted contentment, to see how big this universe is. And Allah (swt) ordered him to use his 600 wings, not to use two wings. Through this universe, he was appearing in less than a moment with two wings. What do you think about him using those 600 wings, or turbines? Allah (swt) knows what they are, these heavenly wings, or turbines, to move in space, able to see Allah's Kingdom. By that order he was moving. Imagine how much he could move and see in one moment! Can we calculate that, to see how big is Allah's Kingdom? No. Allah's Kingdom is not this Earth, according to the hadith:

ماء لو كانت الدنيا تزن عند الله جناح بعوضة ما سقى الكافر منها شربة
lawkaanat ad-dunya tazin`indallahi janaaha ba`ooda maa saqaa kaafir minha shurbatu maai.
If this dunya weighed the wing of a mosquito...

It means, "In Allah's Sight, the value of this world is less than the wing of a mosquito."

And Jibreel moved, moved, moved by Allah's order until he became exhausted. Do angels get exhausted? No. So why did he? Because this Kingdom was beyond his power, beyond his 600 wings. He told Allah, "This Kingdom is so big it is beyond me! Is there still more?"

"*Yaa* Jibreel, what do you mean, 'still more'? You didn't move around a corner yet!"

He moved non-stop for 70,000 years and he got tired. That is why human beings get tired after they grow old. If Jibreel (s) didn't get tired, then human beings would not get tired and you would have long life; that reflection came on this Creation.

And he said, "Is there still more?"

"What you did is nothing, not even an epsilon."

He was so small and it was 70,000 years! And what he saw in that moving was indescribable, with no beginning and no end. It was straight and flat, and we can call it an ocean, full of very small white crystals. Like when you go to the beach and you see white sand, to us there is no beginning and no end and you cannot count how many crystals of sand there are. Sayyidina Jibreel (a), through his power, was not moving around a corner after 70,000 years of flying, and he saw transparent white crystals without end. They cannot be described, and they were where he was. And in the middle of this was a tree and on it was one green bird that went down, took one crystal in his beak, went up the tree, slowly ate it and swallowed it. And then again went down, picked up another crystal, went up the tree, ate it, and swallowed it, and repeated that again and again.

Jibreel said, "*Yaa Rabbee*. I didn't see anything except this ocean of crystals."

And Allah (swt) said, "*Yaa* Jibreel, every *dharrah*, atom, of that crystal is a universe by itself." If Allah (swt) can make the Earth go through the eye of a needle without making the needle bigger or making the Earth smaller, can't Allah then make each crystal a universe?

He said, "So what is that bird?"

"*Yaa* Jibreel, that bird is My beloved, who is ordered to go down and pick up one crystal and swallow it. As soon as it is swallowed, that is an indication that he is *khaleefatullah* in that *mulk* and *Malakoot*, in Earth and Heaven. And as soon as he takes that crystal, that universe is created within him, not outside of him."

So that is why all prophets, from Adam (a) until the Day of Judgment, come to Prophet (s) for *shafaa`* on Judgment Day. They are within him, so how will Allah (swt) send anyone to Hellfire when they are within Prophet (s)?

وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ

W`allamoo anna feekum rasoolullah.
And know that Prophet is within you. (al-Hujuraat 49:7)

Since he is within you, you are within him. And every time he swallows one crystal, that is one Creation, and Prophet (s) is Allah's representative for that Creation, as Muhammad (s) is His Messenger. That is the Perfect Human Being, *al-insaan al-kaamil*.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

Wa laqad karamna bani adam.
We have honored the Children of Adam. (17:70)

That means no Creation is honored more than human beings. Even angels are not honored as human beings are honored. All that is because of Sayyidina Muhammad (s), who is encompassing all the heavenly and Godly levels. And he is the one who overtakes all the souls of human beings in him. Allah (swt) gave him that authority to reach anyone. Previously, the idea of reaching anyone was not understood, but now it is easy to understand through technology. You can reach anyone, you can send an email to anyone. If a server can reach thousands and thousands through networking, can't Prophet (s) have a heavenly server to connect with all of humanity? But what do you need to do? You need to reply. If you don't reply, you are the loser. He is ready; his heart is open but you have to go there.

Huwa al-jami` lil ... juziyya. He is "the One that Contains." "Al-Jami`" accumulates, collects, contains all of the *maraatib al-ilahiyya*, all the Godly stations Allah (swt) gave him. Every Godly station in the Heavens, in the angelic world, he has already grasped it, overtaken it and encompassed it. He already took power over it and it is under his command, not only the Godly stations but *kawniyya* also. Whatever is in this universe is under him and, not only that, all brains, *min al-uqool*. That means in every brain there is a chip that is smaller than a lentil, filled with intelligence. It means that chip is connected to him, to that server. *Wa 'n-nufoos*, the selves, all people's selves are in his hands, *al-kulliyya wa 'l-juzi'yyah*, all of it, even the smallest particle of it. That is why he is *khalifatullah*.

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

Innee ja'ilun fi 'l-ardi khaleefah.
I will create a vicegerent on Earth. (al-Baqara, 2:30)

wa maratubee ... al-wujood. This means all Creation is under him until there will be no more Creation! It is impossible, as there is creation all the time, because Allah is the Creator, "al-Khaliq," at every time. So every moment there is creation which is under the control of Prophet (s). This level is called, *al-Martabat al-'Amiyya*, "the Level of Blindness," not in the meaning of physical blindness, but meaning that the only one who can reach that level and see it is Prophet (s); anyone else is blind and cannot see it. *Wa li-dhaalika saar khalifatullah*.

For that reason he became a *khaleefah*, representative, of Allah (swt). That is why from the beginning Allah (swt) put his name with His Own, *Laa ilaaha illa-Llah Muhammadun Rasoolullah*.

There is no other who was raised as the Prophet (s) was, and that is why he has control over the heart. When we say "Allah," *alif* represents the Name of the Essence which no one can know. *Qul huw Allah*. "Say, the One (Who was unknown) is Named 'Allah'." If you take away the *alif*, it represents all that belongs to Him, *lillah*. If you take the next *lam* it is *lahu*; that means no one can share anything with Him. You cannot say, "I am partner." Everything *lahu*, you cannot touch it. And if you take next *lam* it is *huw*, the Absolute Unknown. Those four letters have been given to Prophet (s), who represents *ismullah al-`Azham*.

And as Sayyidina Abu Hanifa (r) said, "That Name, "Allah," is given to Prophet (s) and with it you can say to a thing, *koon fayakoon*, "'Be!' and it will be." (36:82)

According to Grandshaykh (q), That Name has been given to Prophet (s) in the beginning of every *surah*. So that is why he has given me this notebook of his shaykh, Shaykh Sharafuddin (q), written in very beautiful calligraphy that I copied by hand, as there were no copying machines at that time. It contains the first verses of each *surah*, so if you read these first verses of each chapter, you are passing by Allah's Greatest Name but you don't know what it is. That is why it is recommended to read it. We can write it and pass it to people. Sometimes it is one verse (*awail as-suur*) and sometimes it is two. So that has been given to Prophet (s).

Sayyidi Ahmad al-Faruqi al-Sirhindi (q) said that on the journey of seekers in our Way, the Naqshbandi Order, if one *as-salik*, seeker in our way, will not be busy with *dunya*, worldly matters, we will order him and we will make him busy with the heavenly world. He said, *matta lam yatatahr as-salik fee tariqatina fee sair al-mushtaghalaat ...* "When the seeker in our *tariqah* is not busy with *dunya* matters, we will make him busy with heavenly matters." It means, stop running after *dunya* because *dunya* makes you a slave to it, and you must make *dunya* a slave for you. The *awliya* give everything to Allah (swt); they have no privacy and their life is "hacked"; everyone can enter and see what they are doing. So Shaykh Ahmad al-Faruqi said, "If they are not busy in *dunya* work we will give them heavenly work by making them *nushghilahum bi wuqoof al-qalbi*, "always alert in their heart," preparing them to enter the Divine Presence through what we teach them, through *at-tawajjuh*. This is how to prepare themselves, to direct themselves to enter the reality of the human soul's secret, *ar-rooh al-insaani*. The human *rooh* is not only the soul, but the inner soul of the soul. "We will show them how they can begin their journey within their own self."

Doctors today are mostly spies of the human body, where there is a sickness. They write what this one has and they make a big file about your health. *Awliya* are spies of the heart and doctors are spies of the body. This is especially true with the MRI today, when they put you in something like a coffin. You have to remember death, when you will be confined in a box. *Awliyaullah* have an MRI machine. Is there a more advanced machine? Not yet. *Awliyaullah* have a more advanced machine for what they detect, the *rooh al-insaani*, the soul of the soul.

The doctors go through your whole body to eliminate all that is not needed, and similarly, to receive these beautiful manifestations of Allah's Beautiful Names and Attributes, you have to go through the heart, *wuqoof qalbee*.

It is through that *wuqoof*, not through beads or anything. When they see you are not interested in *dunya* life they put you directly on that journey. The *qalb* is the door of the inner soul, of the human soul. *Li anna r-rooh al-inasaani ... yatasarrafa al ... bi waasitat al-qalb*. At the beginning, that inner soul of the human soul is inside the body. The *rooh* is in the prison of the body, the cage, but its life is connected through the heart. If the heart stops pumping, finished. So the heart is the controller of the inner soul, to keep it. When the heart is able to expand and the door is opened, it will set free your inner soul. When the inner soul of the soul is freed, then the soul is able to move everywhere within your self and it comes to know the inner self. That is why Prophet (s) said:

من عرف نفسه فقد عرف ربه

Man `arafa nafsahu faqad `arafa Rabbahu.
Who knows his Self knows his Lord.

So what do you know about yourself? Only your mistakes? No, Allah (swt) doesn't care about that! He wants to show you His mercy, and to show you Sayyidina Muhammad (s) is in everyone's heart and body. He wants to show you His Light in you!

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ

Allahu Noor as-samawaati wa 'l-'ard.
Allah is the Light of the Heavens and Earth. (an-Noor, 24:35)

Allah (swt) said to Prophet (s) directly in a Hadeeth Qudsee:

ما وسعني أرضي ولا سمائي ولكن وسعني قلب عبدي

Ma wasi`anee ardee wa laa samaa'ee wa laakin wasi`anee qalbee `abdee al-mu'min.
My Earth did not contain Me, nor My Heavens, but the heart of My believing servant contained Me.

It means Allah (swt) is the heart of the *noor* that is in every person. Allah's Light shines in you. So you, O ignorant one, you dumb one! Do you think Allah's Light is not in you? They are there, waiting for it to be given. Allah (swt) doesn't look at dirtiness, but He looks at everything *jameelah*, beautiful. That is why He said:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

wa laqad karamanaa bani adam
We have honored the sons of Adam; (17:70)

"We have honored human beings with *anwaarullah*, Allah's Lights." Everyone has different lights and he is known by these lights to Prophet (s), and not one resembles the other light, no way. So imagine what endless oceans of light have been dressed on human beings, the Perfect Creation. And at that time, Allah (swt) wants you to know, He will see that 'abd and He will see the light of his soul and the perfection of his self, because this is the work that Prophet (s) is assigning: *man `arifa nafsahu faqad `arifa rabbah*.

That is why Allah (swt) is assigning helpers in your soul, to help you know yourself and your divine lights. The saying is not, "To know the badness of yourself, then you know your Lord." No, you must know the lights of your Lord inside you, then you know your reality in the Divine Presence. Everyone has a reality in the Divine Presence. You are connected with that reality, and this here is a copy of reality that is there. That came on the Day of Promises when Allah (swt) asked, "Am I not your Lord?" and everyone said, "Yes You are, *yaa Rabbee!*" Even Iblees knows his Lord, but he is cursed.

At that time you will know the reality and then you will be guided to *ma`rifatullah* through these lights, to know about your Creator and what you can carry, what you can take. *Wa yukaashif asraarihi wa asmaa'ih* *ta`ala*, "He will discover Allah's Beautiful Names and Attributes in everything around him." He will know every secret of every tree, every herb and in everything that is created in humans or animal or nature, and will be able to know what every atom has been created for and what is its *tasbeeh*. That's why he says, *man kashafa `anhu anwaar nafsihi yankhashif `anhu asraara rabbih*. "Who discovers or uncovers the light of his self will uncover the light of his Lord's secret."

We will stop here and continue tomorrow, *inshaa Allah*.

Wa min Allahi 't-tawfeeq, bi hurmati 'l-habeeb, bi hurmati 'l-Fatihah.

Levels and Rewards of the Highest Character

*A`oodhu billahi min ash-Shaytaani 'r-rajeem. Bismillahi 'r-Rahmaani 'r-Raheem.
Nawaytu 'l-arba`een, nawaytu 'l-`itikaaf, nawaytu 'l-khalwah, nawaytu 'l-`uzlah,
nawaytu 'r-riyaadah, nawaytu 's-sulook, lillahi ta`ala fee haadha 'l-masjid.*

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

Ati`ullaha wa ati`u 'r-Rasoola wa ooli 'l-amri minkum
Obey Allah, obey the Prophet, and obey those in authority among you (4:59)

Madad ya Sayyidee, dastoor yaa Sayyidee, Shaykh Muhammad Nazim al-Haqqani.

As we mentioned, the Prophet (s) is "the Perfect Human Being," al-Insaan al-Kaamil, as it is mentioned in the *Tawraat* that Allah created human beings on *sooratih*, His Own Image. Okay, we understand that (*soorah*) is more symbolic, but it means that Allah (swt) reflected and manifested the continuous spring of the Beautiful Names and Attributes that have no end. Every moment a spring is coming; not just one spring, but springs are coming like fountains of water that are describing the reality of the Essence that cannot be understood, except through that one who is reflecting it to us, who is "al-Insaan al-Kaamil." He is the one receiving these blessings or manifestations and reflecting them to all Creation. The only one who can receive that is Prophet (s), who is the Perfect Human Being. It is said that he is the mirror on which Allah (swt) reflects Himself. He sends these images or realities, and the mirror, Insaan al-Kaamil, reflects them on anyone in the Heavens or Earth in need of these manifestations.

That is why Sayyidina Muhyideen ibn `Arabi (r) said, "The Prophet is the mirror of the Divine Presence." And he said more than that, he went so deep. "If Allah wants to look at His Creation, he looks at His mirror, the Prophet (s), who is the reflection of these appearances in this Universe." I hope we understood? That is why it is said the *ghawth* receives directly from the Prophet and then he sends on to those five *qutbs* who are waiting for these manifestations. That is why it is said that one who has *qatratun*, one drop, is:

عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا

`aynun feeha tusamma salsabeela,
A fountain there, called Salsabil, (al-Insaan 76:18).

That mirror is reflecting a spring that is mentioned in Surat al-Insaan as `aynun feeha tusamma salsabeela, "It is a spring called, 'Salsabeel." It is a knowledge that never ends, and who is able to drink even one drop from that spring will become a servant of Allah. That is why Sayyidina al-Khidr was able to drink from that maa' al-hayaat, the "Fountain of Youth," but in reality, in Heavens it is called the "Spring of Salsabeel."

Salsabeel quenches the thirst of `ibaadAllah whom Allah dressed with that. It is said they understand the reality of al-Insaan al-Kaamil through his best character as he must possess that.

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ وَإِنَّكَ لَعَلَى
خُلُقٍ عَظِيمٍ

Noon wa al-qalami wa maa yasturoona maa anta bini`mati rabbika bi-majnoonin wa inna laka la-ajran ghayra mamnoonin wa innaka la-`ala khuluqin `azheem.

Noon. By the Pen and what the (angels) write. You (O Muhammad) are not, by the Grace of your Lord, a madman. And verily for you will be an endless reward, and verily, you are on an exalted standard of character. (al-Qalam, 68:1-4)

Allah gives an oath by the arabic letter, Noon, and what is Noon? Allah knows best, but we will explain this once. "Noon" is the highest heavenly level by which Allah gives an oath, that, "Yaa Muhammad! You are of the best character!" From it `ibaadullah are quenching their thirst, those who want to understand and become deeply involved in these fountains, and to reach tahaqquq, Certainty. That is why it is said, man tahaqaqa takhalaqa, "Who reached (the Station of) Certainty, Allah will dress with best character."

So if you wish to reach best character, you must reach the Stations of Certainty: `Ilm al-Yaqeen, "Knowledge of Certainty", `Ayn al-Yaqeen, "Vision of Certainty", and, Haqq al-Yaqeen, "Truth of Certainty."

Muhyideen ibn `Arabi (r) continues, "Whoever inherits from that will have perfect character. Any appearance from what Allah creates can appear only through the mirror of the Prophet (s)." *Wa man takhalaqa tahaqaqa*, "Who inherits from the Prophet of good character will become certain of what he is hearing and seeing."

So if we want to reach the Station of Certainty, we need to reach good character. Do we have good character? (No.) Do you shout at your wife? (Sometimes.) So the best character is to be patient. Like the ocean, that never complains. If all the sewers go into the ocean, does it complain? No. And it is still clean, you can still make *wudu* in it. And if you put filth in any moving river you can still make *wudhu* in it. So, who reaches the Station of Certainty, his character will be perfected. And whose character is perfected will be stamped, "He reached reality." *man takhalaqa tamazzaq*, "Who reached the best of character and these manifestations will be torn into pieces!"

The Prophet (s) is of the best character, and in *dunya* the Prophet said, "I am the one most abused," *tamazzaqa fil-haqq*, "torn apart in truth." Who wants to reach the best character has

to know that in front of him are torture and obstacles, because he knows the truth is there and he is not able to reach the Divine Presence easily. There are lot of obstacles he or she has to overcome, *wa man takhalaqa tamazzaqa fil-haqq*. Who has good character will be torn to pieces in the reality, the truth. And that is why *awliyaullah* suffered a lot to reach realities, and all their life is obstacles. al-Jilee, who is a big scholar and also a *wali*, said, *Istadhir dhi'nuka*, "Focus your mind on us; *mushattat al-afkaar*, don't be distracted too much by your thoughts. Open your ear and bring your mind to focus, and your heart."

Kullul-a`rifeen al-muwajiheen min al-haqq, "These gnostics crowned with crown of *ma`rifah*, oneness and knowledge, *tasarrafa*, they never acted in the heavenly perfect Kingdom of Allah (swt), except through the best of their characteristics." So don't lose that. These are the levels of *aqtaab*, the five *qutbs*. They are in that level of perfection where they reached to inherit from the Prophet (s). That is why it is said, al-Insaan al-Kaamil is always in connection with Allah's Beautiful Names that appear to him, and *awliya* cannot count how many Beautiful Names and Attributes appear in every moment.

قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ

qul Allah wa dharhum fee khawdihim yal`aboon.

Say "Allah," then leave them to plunge in vain discourse and trifling. (Surat al-An`am, 6:91)

Allahu Akbar! Say "Allah," and don't mind about what they are playing; leave *khalq*, human beings and their affairs. Don't go to their level, as you are in that high level, saying, "Allah," which is the highest Beautiful Name, that all other Names are under! Mention His Name! That is the source of all Beautiful Names and Attributes sent to Muhammad (s)! So, *inna Allah wa mala`ikatahu yusalloon*, means Allah is ordering His angels to carry the manifestations of these Beautiful Names and Attributes that are appearing in every moment, and to dress them on the Prophet. And according to *awliya* there is no limit to the Beautiful Names and Attributes manifested on him! It is continuous *khalq*, Creation, manifested on Prophet (s)!

It is also said that everyone is dressed with the *tajalli* of one of the Beautiful Names, and Prophet sees you under that *tajalli* and he gives you a name according to that Name, which he knows from the light appears in the divine mirror. As we said but didn't discuss, there is "Abdur-Rahman, `Abdur-Raheem, `Abdul-Ghaffar." Whoever has those names are under the *tajalli* and servanthood of those Beautiful Names. There can be many people having the same name, but each is in a different light, because one Beautiful Name has an infinite number of *tajalliyat*. That is why we appear with that *tajalli*, our appearance is with the blessing of that light, and when *awliya* look at their followers they look at them under that light. They know their rank in the Divine Presence based on the light coming on them. And that is why Prophet is always in connection with the Beautiful Names and Attributes that can be envisioned and seen, and they are the real appearances of Allah (swt) on His Prophet (s).

To understand that, you have to carry the best of characters. It is said that the best characters

are an infinite number, but what some *awliya* counted are about one-thousand good characters. One *wali* who counted around one-thousand good characters said, "Allah knows best how many there are, and Prophet said, *Anna ahabakum ilayya wa aqrabakum majlisan akramakum akhlaqan*, 'The one who will sit beside me on Judgment Day is the one with the best manners.'"

And we lack these good manners. Muhyideen ibn `Arabi (r) continues, "Some of these are *al-hilm*, forbearance, *`ilm*, knowledge, to have humility and compassion, and *bashasha*, to be always smiling and friendly in companionship, and *al-`afoow*, to forgive, and *al-ihsaan*, to be generous to the one who harmed you, and to connect to the one who left you, *wa rahmah li 'd-du`afa*, to have mercy on weak people, and *tawqeer mashaykh*, to respect shaykhs." Who respects shaykhs anymore? They don't call themselves shaykhs any more, they call themselves 'doctors.' "And *al-Ikhwaan*, brotherhood, *wa 's-Sabr*, patience, *wa 'z-Zuhd*, asceticism, *Qana'a*, *Ridaa*, *Shukr*, to be thankful..." and it goes on.

"*Fa laa bud min as-saalik hatta yatakhalaq bi-hadhihi 'l-akhlaaq*, For the seeker it is essential to attain all these good characters in his journey and not to be tough, but to be a real seeker." Today they say, "We are in *tariqah*," any *tariqah*, but are they really doing what *tariqah* calls for? Any *tariqah* calls for good character, that is why *mujahad* is not easy. That's why they send you to seclusion, for forty days, six months, one year, one after another, until they crush you completely, until you have good characteristics. When you enter seclusion it is not simple and you are always thinking about when are you coming out, counting the days.

They say, *saahib husn al-khuluq la-wusil saahib as-sawmi wa 's-salaat*, "That one who has good character will be raised to the level of the one who is praying and fasting all the time."

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

Khudh il-`awfu w'amr bi'l-`urfi w`arid `an il-jaahileen,

Hold to forgiveness; command what is right; But turn away from the ignorant. (al-A`araaf, 7:199)

"Be a forgiving person. Don't be like one who cursed you; say, 'Alhamdulillah, he saved me.'" If someone cursed you, especially on the Internet, the least they do for you is to carry your sins! So what should you do? Forgive them, because they made something good for you, they took away all your sins. So what do you have to do? Pray for them, "Yaa Rabbee, forgive them!" Be happy when they curse you, and don't be happy when they pet you. When they curse you Allah and Prophet are looking at how are you going to react. Yesterday we had an example: there were two big mureeds going to the food, and one blocked the way for the other. I was looking to see what he is going to do, as he was blocking the way of the other, who was patient and passed the test.

So, it is said, *al-khuluq afdal manaqib al-`uboodiyya*, "The best character is the best of worship. It will take you to the highest level of Certainty," and realities that we mentioned before.

That is why in Holy Qur`an, Allah mentioned him as of the best character:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

wa 'innaka la`alá khuluqin `adheem.

Indeed you are of a tremendous character! (al-Qalam, 68:4)

The Prophet (s) passed through all of the earthly kingdoms and all the heavenly kingdoms, and reached:

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ

fa kaana qaaba qawsayni aw adnaa,

"within two bows' length or nearer," (an-Najm, 53:9)

where no one can reach except a perfect one! And they are pure like angels, but even Jibreel stopped, saying, "I cannot go further, you go!" With this Allah showed the angels the high level of Sayyidina Muhammad (s). That is why Allah said:

يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنذِرْ رَبَّكَ فُكِّبِرْ وَثِيَابَكَ فَطَهِّرْ

Ya ayyuha 'l-mudaththir qum fa andhir wa thiyaabaka fa-tahhir.

O (Muhammad) who covers himself with blankets. Arise and warn, and magnify your Lord, and purify your garments! (Surat Al-Muddaththir, 74:1-4)

Prophet (s) was sick and covering himself, and here Allah (swt) was telling him, "No, in My Kingdom, shivering or not, someone has to keep moving, qum fa andhir wa rabbuka fa-kabbir, so wake up and warn people to, "Say, 'Allahu Akbar, Allahu Akbar, Allahu Akbar! Allah is Greatest and there is no resemblance to His Greatness. Tell them to leave their bad characters. Warn them that there is a measure and a balance."

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ

Was-samaa raf`aha wa wada` al-meezan.

He raised high the Heavens and put a balance. (ar-Rahmaan, 55:7)

Allah (swt) raised Heavens and put the balance, so don't try to transgress it by being a tyrant: balance your `amal, your ego, your selfishness, and your sins well. That is why He said, qum fa andhur, "stand and warn them," then tell them, Allahu akbar: wa rabbuka fa-kabbir. "Say, 'Allahu Akbar,'" one hundred times daily. At that time comes: wa thiyaabak fa-tahhir, "clean your clothes." Not the normal clothes, but the clothes of the self, as it takes away the bad characters and puts the best characters. There are a thousand good characteristics that we cannot mention them all here, but let them carry these characteristics, war-rujza fahjur. "Leave the bad behind, migrate away from it, be an immigrant in Allah's Way and don't look back at this worldly life, look at the heavenly life." Those are four verses from Surat al-Mudaththir.

And the Prophet (s) said:

قال صلى الله عليه وسلم: إن العبد ليبلغ بحسن خلقه درجة الصائم القائم. الترمذي

Wa inna al-`abdu yablughu bi husni khuluqihi darajat as-saa'im al-qaa'im.
The servant of Allah will reach with his good character and behaviors. (Tirmidhi)

Even if he is making sins, if he can give one good character, Allah will reward him like He rewards the one who is fasting and standing in prayer excessively, doing *nawaafil*, supererogatory, fasts and prayers. That doesn't mean that you can then leave fasting; you have to fast Ramadan, but it means Allah will reward the one of good character like them. Look how easy it is. You cannot have the good character to smile in the face of others? Like this *mureed*, the other one was blocking him from food last night and he smiled; he showed good character, and that was enough for Allah to accept all his fasts. And the other one Allah accepted his fast as He used him to try this one! Prophet (s) said:

أفضل المؤمنين إيماناً أحسنهم خلقاً

Afdal al-mu'mineena imaanan ahsanahum khuluqan.
The believers with the best faith are those with the best character. (Bayhaqi, Tabaraani)

So let us see how much we have to balance. *Wa wada` al-meezan.* Balance yourself now. We find ourselves a complete failure. Allah (swt) said in Holy Qur'an:

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ

Qalati 'l-`arabu aamannaa Qul lam tu'umino wa lakin qooloo aslamnaa wa lammaa yadkhuli 'l-eemaanu fee quloobikum.

The desert Arabs say, "We believe." Say, "Ye have no faith; but ye (only) say, 'We have submitted our wills to Allah,' For not yet has Faith entered your hearts." (al-Hujuraat, 49:14)

Don't say, "We are mu`min," but say, "We are Muslim," because imaan did not yet enter the heart.

Prophet (s) said:

خصلتان لا يجتمعان في مؤمن : البخل ، وسوء الخلق

Wa qaala khuslataan la yajtami`aan fee mu'min: al-bukhl wa soow al-khuluq.
There are two things that cannot be found in a believer: stinginess, and *al-khuluq as-sayyi`at*, to carry bad character.

Especially today, people are not concerned with anything. They are carrying bad characteristics; they get angry and they never smile in your face all your life. It is finished, as if mercy disappeared from their hearts. *Wa qaala dhun-noon, akthar an-naasu hamman aswaahum khuluqun*, Dhul-Nun said, "Those with the most problems are the ones with bad characteristics." Because of their bad characteristics they always go into problems, and their bad characteristics are reflected in their children. If their parents have good character you see

the children are raised nicely, with good discipline. And we ask Allah to give us good character and to take away our bad dresses!

Wa min Allahi 't-tawfeeq, bi hurmati 'l-habeeb, bi hurmati 'l-Fatihah.

Examples of the High Character and Forbearance of Awliyaullah

*Allahuma salli `ala Sayyidina Muhammad hatta yarda Sayyidina Muhammad (s).
A`oodhu billahi min ash-Shaytaani 'r-rajeem. Bismillahi 'r-Rahmaani 'r-Raheem.
Nawaytu 'l-arba`een, nawaytu 'l-`itikaaf, nawaytu 'l-khalwah, nawaytu 'l-`uzlah,
nawaytu 'r-riyaadah, nawaytu 's-sulook, lillahi ta`ala fee haadha 'l-masjid.*

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

Ati`ullaha wa ati`u 'r-Rasoola wa ooli 'l-amri minkum
Obey Allah, obey the Prophet, and obey those in authority among you (4:59)

Madad ya Sayyidee, dastoor yaa Sayyidee, Shaykh Muhammad Nazim al-Haqqani.

In the previous session we were discussing the good character, *al-khuluq al-hasan*. We discussed the *ayah*:

*Bismillahi 'r-Rahmaani 'r-Raheem, yaa ayyhual mudaththir, qum fa-andhir, wa rabbuk fa-kabbir, wa
thiyabaka fa-tahhir.*

O thou wrapped up (in the mantle)! Arise and deliver thy warning! And thy Lord do thou magnify!
And thy garments free from stain. (Surat al-Muddaththir, 74:1-4)

"O the one who is covering himself," He is speaking and revealing to Prophet (s). "Yaa Muhammad (s)! Leave the Bed." That means, "Leave *dunya*, leave what makes you to feel good." When people want to feel good and relax, where do they go? They go to bed to lay down in order to feel okay. They say "O, I am tired." and *husn al-khuluq*, good character, is when you are tired, you must drop your *nafs* that wants to relax, and do something for the best of humanity. So He is saying to him, "Yaa Muhamamd (s), leave the bed." *Qum*, wake up and warn, *andhir*. Warn who? For Prophet (s), it means warn the *ummah*. But for us, there is another interpretation, as Sufism is a taste. Awliyaullah find ways to interpret Holy Qur'an's verses. Allah said:

وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا
أُولُوا الْأَلْبَابِ

*Wa maa ya`lamoo taweelahu ill 'Llah war-raasikhoona fil `ilmi yaqooloona aamanna bihi kullun min
`indi rabbina wa maa yadhadhakkaroo illa ooloo al-baab.*

But no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding. (Surat al-Imran, 3:7)

"No one knows its interpretation except Allah," *wa 'r-raasikhoona fil `ilmi yaqooloona aamaanna*. Those who are like mountains are strong. Even a huge tornado cannot do anything to a mountain. It might take the forest, the trees, but the mountain is *raasikh*, well established on Earth. He didn't say *`ulama*. So those who are like a mountain of knowledge in religion, not Shariah, say *aamanna*, "we believe," *sami`na wa at`ana*. "We believe that no one knows the interpretation except for Allah (swt). But He gave to Prophet (s) everything, He gave him *`uloom al-awaleen wa 'l-akhireen* (knowledge of before and after). He didn't hide that interpretation from the Prophet (s). That is why Grandshaykh (q) told us that Sayyidina Mahdi (s) will bring the interpretation of every verse and every letter. "Those who are well established in knowledge, say, 'We believe, everything is from Allah (swt)'"'. But if we read the verse in a different way, *wa maa ya`lamoona taaweelahu ill'Llah wa 'r-raasikhoon fi 'l-`ilm*, in this reading, "No one knows its interpretation except Allah AND those whom Allah made like mountains, well established." It is *waw `ataf* from the first part of the word to the second word. *Wa ar-raasikhoon*, Allah and those who are well established in knowledge of the Holy Qur'an.

يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ وَرَبَّكَ فَكَبِّرْ وَثِيَابَكَ فَطَهِّرْ

Yaa ayyuha 'l-mudaththir qum fa andhir wa rabbaka fakabbir wa thiyaabaka fa-tahhir.
O who covers himself with blankets! Arise and warn, and magnify your Lord, and purify your garments! (Surat al-Muddaththir, 74:1-4)

Yaa ayyuha 'l-mudaththir, "Stand up and be ready to warn the *ummah*," and everyone must warn their ego. How were *awliya* perfected? By warning their egos. *Wa thiyaabak fa-tahhir*, "And make your character the best." Tell them to be of best character. If they can be of best character, then they have achieved a lot. Because a best character is to perfect oneself. At the beginning of Ramadan, we spoke about the the five *qutbs* (poles); Qutub, Qutbu'l Bilad, Qutbu'l Irshad, Qutbu'l Aqtab, and Qutbu'l Mutasarrif. And the five different groups of *awliya*; Budala, Nujaba, Nuqaba, Awtaad, and Akhyar. And on top of all of them is the *ghawth*, and under them, 124,000 saints. All of them have *khuluq al-hasan*. All that we were discussing from the beginning of Ramadan was to show that *awliyaullah* have achieved these high characters and achieved to be *raasikhoon fil-`ilm*, "well established in high levels. Everyone according to their group and level, has become well established in the Divine Presence. We didn't yet go into their names and what Allah manifested on them, or what they represent, because time is running short. But *insha-Allah* we will continue.

So the best of us is the one with the best character. Allah said to Prophet (s), *wa thiyaabak fa-tahhir*, "Purify that dress." That is a *khitaab* to all humanity to purify your clothes, your character. *War-rujzu fahjur*, "Migrate and come out the bad characters." That is why in Arabic, every word in the Holy Qur'an has many meanings. *Fahjurhuna fil-madajia`*, "Let them get a way to come out for men and women." *Fahjur* means "get out of it," don't be completely dipped in the well of Shaytan.

It is the same meaning in the verse of Surat an-Nisa:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ

Ar-rijaalu qawamoona `ala 'n-nisaa,

Come out of the character that you have done, men or women! (Surat an-Nisa, 4:34)

They asked one person with good character and behavior, "From whom did you learned *hilm*, forbearance?"

He said, "I learned from Qays Ibn al-`Asim (q). One day I was sitting in his presence, and a maidservant came to him with a container that had hot charcoal and on it was some hot food. *Wa saqat min yaddiha*, as soon as she came, all this charcoal and the hot container fell down from her hand onto his young son. The child died immediately. The servant was afraid, she didn't know what to do. Qays Ibn al-`Asim (q) said, *la rawa`a `alayk anti hur fillah*, 'Don't be afraid, I am freeing you for Allah's sake.' She harmed him and he freed her. Although he felt the pain in his heart for his son, he freed her to suppress his ego."

Today, cough suppressants control your cough, but we need tablets to suppress our egos! You can find that in a store that has that medicine: that is *awliyaullah*. If you want, they can give you the tablet and in 40 days you will be finished from your ego. If they don't give you the tablets they are playing with you, as they know you are not yet ready yet.

Therefore, in order to suppress his ego, Qays Ibn al-`Asim freed her, because his ego was saying, "She killed your boy, so kill her." From that pious actions, that person learned forbearance from Qays ibn al-`Asim. It is not easy. If someone kills your child, will you say, "No problem." If you killed someone's child, they will sue you for millions! There was insurance at that time also, heavenly insurance. You will get it in Paradise or in your grave, or you might even get it in *dunya*.

Ibrahim ibn al-Adham was a king. He is buried in Damascus. Every night, he drank until he fell down. All of his engines would be down, he would vomit and get sick. One night he was sitting in his house looking at the stars through a big glass dome he had built, when he heard someone walking on that dome. He looked and saw a man.

Who can come to Ibrahim ibn al-Adham, the famous king?

He asked, "What are you doing?"

The man replied, "I am searching for my camel."

"How are you are searching for your camel on my dome?"

We look at others' mistakes and forget our own. He was looking at that one's mistake, but not at his own. We are dipped in our ego's arrogance. Struggle against it, and then Allah will take you from the Shore of Ignorance to the Shore of Knowledge by *reeh as-siba*, the Heavenly Breeze. That is like a tornado, but you will sense the beautiful perfume in it and it will take you to the other shore in the blink of an eye! You don't need more than that. But you need to

show continuity, that you are doing your work, your *awraad*, your *dawah*, and what is asked of you by your shaykh.

Ibrahim ibn al-Adham asked the man what he was doing and not looking at himself that he is drunk. He said, "How can your camel be here on the third floor, on top of the dome?" The man said, "There is a possibility to find my camel on your dome, but there is no possibility for you to find your Lord in your current state."

That was like an arrow shot through Ibrahim's heart! The people asked him, *hal farihta min ad-dunya, yaa Ibraheem*, "Did you enjoy your worldly life, Ibrahim?" He said, "Yes, twice." These are examples that show us the good manners that *awliya* carry. He said, "One time I was sitting, *qa'idan*."

This is part of the story that Grandshaykh (q) mentioned about Ibrahim ibn al-Adham (q), why he was sitting at that time; because he went to a mosque, as he was going in the way of Allah. He was cold and bleeding. He entered the mosque, prayed `Isha, and layed down. The keeper of the *masjid* kicked him out.

Ibrahim ibn al-Adham (q) said, "Leave me alone. I am an old man." The servant said, "Even if you were Ibrahim ibn al-Adham, I would still throw you out! You are lying!" and he beat Ibrahim ibn al-Adham, who left and went under a tree that had a tree house with three people inside. He explained to those who asked about his *dunya*, "I was sitting there and one of them was drinking. He came out of the tree house and urinated on me. I was so happy and pleased, as he showed me what I deserved. That was one of the happiest things that happened to me in *dunya*, because *that is dunya*: to take poison out of the body. I understood it that He is giving me a signal to take out all the poison from my body."

Ibrahim continued, "The second time, I was sitting among a group of people and one of them came and slapped me on the face. When he slapped me, *ja'a ahadahum wa safaanee*, he woke me up to the remembrance of the Day of Judgment. Allah (swt) might send angels to slap me with no end. He made me aware of what might happen to me, both in the grave and on the Day of Judgment. These were the two times I was so happy from *dunya*, because these incidents made me realize what *dunya* is and what it represents."

Look at how much good character he has! One urinated on him and still he said, "No problem." The second one beat him up and he said, "No problem." If someone urinates on us, what will we do? If a baby in diapers urinates on you, you beat them!

It is said, once Ibrahim ibn al-Adham (q) roamed a jungle in Allah's love. A soldier passed by and asked, *ayna al-`imaara*, "Where is the city?" *`Amaar* is where you build homes. Ibrahim said, "There is the city." The soldier took his stick and beat him on the head. He showed the soldier the city, so why did he beat him up? Because he showed him the cemetery, saying, "That is the city you are going to be sleeping in one day." The soldier thought Ibrahim was mocking him. He beat him severely, wounding his head. When the

soldier passed by the city, people asked him, "What have you done today?! You beat the most ascetic person in all Khorasan!" Persia today is one of the main city of *awliya*; that is why it is going to be safe. Mawlana Shaykh Nazim said no one can touch it.

The soldier came back to apologize. Ibrahim ibn al-Adham (q) said, "When you beat me up, I asked Paradise for you from Allah!"

When someone beats you up, what do you do? Ask for Paradise by going to the police. You don't ask Paradise for him, but instead jail.

The soldier asked, "Why did you do that?" He said, "Because you brought a reward for me when you beat me up. I didn't want that to be for me only, so I asked Paradise for you. And on the Day of Judgment, I didn't want you to be judged on my account, or to be the cause of your punishment, and I didn't want to be rewarded because you beat me. So I asked Allah to give you Paradise."

Do you ask for Paradise for those who beat you? Look at how they teach children today, they teach them marital arts, to defend themselves. You don't need martial arts. When you surrender to Allah's Will, that is martial arts. Ibrahim ibn al-Adham (q) was able to blow him far away with just one breath, but he didn't. Today they teach young children how to fight the enemy. Your enemy is Shaytan! Be peaceful and there will be no fight.

It was said by Haatim al-Asam (q), *husn al-khuluq an yahtamil kull wahid*, "The best character is to carry whatever they show to you, tolerate and accept them, except for one. Tolerate all else and you will be rewarded, but don't tolerate the one that will take you to Hellfire."

They asked, "Who is that?" He replied, "That is your ego. Tolerate others for Allah's sake, but beat your ego by not giving it what it likes."

Malik ibn Dinar (q) was a famous *wali*, official, and judge. One lady came to him and said, *yaa mura`ee*, "O hypocrite! The one who thinks he is something! He is nothing, and garbage in my eyes!" A lady said this to a big judge, and they say ladies have no rights (in Islam).

He looked at her, not seeing a man or woman, and replied. "May Allah bless you. I was looking for the name I lost. Today you came and gave it to me. *Wajadtu `ismee al-ladhee adallahu ahlu basra*, I found the name that the people of Basra lost. *Alhamdulillah*, I am thankful to you."

He didn't tell his army or police to throw her in prison. So what is your name, *mura`ee*. Our name is to "show off" only, we are not dressing in the real dress as there is hypocrisy.

Sayyidina Luqman (a) advised his sons to have three characters: *Thalatha la tu`raf illa `inda thalath. al-hilm `indal-ghadab*, "Three things are only known through three others."

First is, to be patient when getting angry. All these emails that come to us are full of anger. "My wife did that, my neighbor did that." Every day there are hundreds of emails filled with complaints! Prophet (s) said:

من عرف نفسه فقد عرف ربه
Man `arafa nafsahu faqad `arafa Rabbahu
He who knows himself knows his Lord.

We interpret this *hadeeth* as, "Who knows his bad characters knows his Lord." But *awliya* interpret it differently: "Who knows himself, what Allah is showering on him of Beautiful Names and Attributes, to see the lights that Allah is showering on us, that one knows his Lord."

Allah doesn't look at the bad characters, but looks at the lights and manifestations of Allah's Names. You cannot go to the Divine Presence without these lights as they are the code and password. That is why it is recommended on Jumu`ah to take a shower, *ghusl*, as it will clean you, to take you to these manifestations of Divine Lights, and to divine prayer in the Presence of Allah. Surrender to Allah's Will, don't show anger and complain!

Sayyidina Luqman (a) is telling his sons to have forbearance, as Prophet (s) said to Sayyidina Abu Bakr (q), *al-ghadabu kufrun*, "Anger is unbelief." Second is, to have courage in war. Are we in war today? Yes, we are in the war against our ego. Not the war where they are blowing innocent people up, saying, "I am going to Paradise." You are going to Hellfire! So are we declaring war against our ego? The third good character is, to give charity when you know someone is in need. That means to be generous with people and to help them. If someone is sick, help him; if someone is sad, smile at him. Prophet (s) said, "A smile is *sadaqah*." To visit a patient or to build a school, all of this is *sadaqah*. *Sadaqah* is when someone is in need, you help. That person will find you there. These are the three characters Sayyidina Luqman (a) advised his sons to keep.

One *wali* used to have a servant helping him. People asked, "Why are you keeping him? Set him free."

He said, "I can't set him free because I am learning forbearance from him. He does everything wrong. I am keeping him to learn patience."

One *mureed* invited his shaykh, Uthman al-Heeli (q), to his house. When he entered though the door, the *mureed* said, "I called you but I feel I cannot accommodate you, so please go back." He is a *wali* and shaykh, coming to the house of his *mureed*. This means that when the shaykh comes with a stick, don't send him back; he comes with a stick against your ego. Grandshaykh (q) said, "*Awliya* look at their *mureeds* at least three times a day, and they don't send candies, they send pain, to see how the *mureed* will react." The *mureed* said, "I regret I called you to my house, you can go now," and the shaykh left.

A few days later, that *mureed* returned to the shaykh and said, "I regret I kicked you out. Please come back." The ego was telling him to fix that. So the shaykh went back. He didn't say, "I am not coming, you threw me one time, that is it," and he would never go. The shaykh went and at the door the host said, "No, sorry again, but I cannot accommodate you. Please go back." And the shaykh went back. His wife asked, "What are you doing, coming and going?" The shaykh just made some excuse. The *mureed* did this to him four or five times and finally said to the shaykh, "I did that to try you." *SubhaanAllah fa lillah darruk*, that is a highly respected saying which means, "Only Allah knows how high you are, that I throw you four or five times and you never said anything." The *mureed* asked, "What kind of *wali* are you and what kind of *khuluq* do you have? You kept on coming, not complaining. I called you back and you kept coming, then I kicked you out. What kind of high character you have? I don't understand!"

The shaykh said, *la tamdahnee fee khuluqin tujid fi 'l-haywaan*, "Don't praise me, my son, for a character that is found in animals." The *mureed* asked, "O Sayyidee! What is that character that when you call, it will come, and when you kick it out, it goes?" He said, "That is a dog's character. Don't praise me for such a character."

That is the first level in *tariqah*, not to say a dog is better, but to learn that there are signs in everything around us. Like nothing will stop a lion or a tiger in a jungle, but the goat is different, it eats anything. Or a donkey, which is patient; it carries any amount of load, no matter how heavy. It carries it and moves. So we have to learn from the characters of what Allah created for the benefit of Ummat an-Nabi, not to be wild. "Don't praise me, because if the dog is invited, it will come, and if thrown, it will go."

It is said that one day that shaykh was passing by a house and someone threw ashes that came all over him, like ashes from a volcano. His *mureeds* got upset and began to curse, "That is our shaykh! How dare you throw ashes!" The ones who threw it didn't know, they just threw it from their window. It was not like today, you will get a ticket for "littering." The shaykh said to them, "Don't get angry. If the one who deserves Hellfire gets a substitute of ashes, he will take the ashes! I was feeling the Hellfire and was saved by ashes thrown on me."

These are examples of good character of *awliyaullah*. May Allah guide us and teach us by means of these stories.

Wa min Allahi 't-tawfeeq, bi hurmati 'l-habeeb, bi hurmati 'l-Fatihah.

(Viewers are asking, when is `Eid al-Fitr.) `Eid is Thursday or Friday (of next week). Some countries are observing Laylat al-Qadr on Saturday, 4 September, or on Sunday, 5 September. We will observe it Saturday and Sunday, and *inshaa-Allah* we will bring the holy hair of the Prophet (s) on Saturday and on `Eid Day, so you can announce that.

Press F5 to Live History

*Allahuma salli 'alaa Sayyidina Muhammad.
A`oodhu billahi min ash-Shaytaani 'r-rajeem. Bismillahi 'r-Rahmaani 'r-Raheem.
Nawaytu 'l-arba`een, nawaytu 'l-`itikaaf, nawaytu 'l-khalwah, nawaytu 'l-`uzlah,
nawaytu 'r-riyaadah, nawaytu 's-sulook, lillahi ta`ala fee haadha 'l-masjid,
nawayna as-siyaam, inshaa-Allah.*

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

Ati`ullaha wa ati`u 'r-Rasoola wa ooli 'l-amri minkum
Obey Allah, obey the Prophet, and obey those in authority among you (4:59)

*SuhbaanAllah, subhaanAllah! Allahu Akbar wa lillahi 'l-hamd. Mashaa-Allah. As-salaamu
`alaykum wa rahmatullahi wa barakaatuh.*

I think all of us must take examples from what is around us, of which there are many evidences that can give us signs of Allah's Greatness. If you look at today's technology, you see just now on the Internet they say these programmers have programmed. Allah gave them ability and logic, and the ability to put programs for people to express themselves. And these programs are based on a specific knowledge they studied, after which they made it possible for people to speak with each other and express themselves. This is what we see on the Internet; programmers put on the Internet a chat for people to say what is in their hearts.

Now, they might say on the Internet all kinds of good things, if they are on the way of Allah (swt), which means they express themselves through sharing with others their love and inner beliefs. What do you think they do with what *awliya* did? And it moves with time, one after one. For example, it starts at 6:00 and then you see 6:01 and then it might be 12:01, 12:02, and so on, many come on quickly, 10 or 20.????? If that is the case with a normal *suhbat* on the Internet, a humble association, what do you think about the one who is in Sultan al-Awliya's associations? Their chat will be from east to west, not only the chat of *mureeds*, but chats of *jinn* and *ins*. And what do you think about chatting on a heavenly Internet about the message of Prophet (s)? There will be an infinite number of angels and human beings, century after century, speaking of the greatness of the Prophet (s)!

O human beings! Allah gave us a way to speak to the Prophet (s), a program, to make *munajaat*, to seek his forgiveness through a heavenly chat, but on one condition: to follow that program. The program is set and every *wali* has his own program, and Sultan al-Awliya has combined all these programs reaching to Prophet (s), who has his own program. That is why it is said, *ad-dunya jeefatun wa tulaabuhaa kilaabuhaa*, "The *dunya* is a carcass and those who seek it are wild animals." So that means, follow the program and don't follow *dunya*. *Dunya* will throw us in the Hellfire, and Allah wants us to be saved through His

program. As much as you are strong, as much more programs will open for you. As much as programs are opened, as much as strongly classified spiritual information is given to your heart. *Fa`alaykum bi ittib`a an-nabi*, "Our duty is to follow the Prophet,

كَانَ خُلُقُهُ الْقُرْآنَ

kaana khuluqahu al-Qur'an
"his character, his manners, were the Holy Qur'an."

It means not one verse, not one *surah*, but the whole Qur'an! He is *al-Qur'an al-naatiq*, "the talking Qur'an."

Allah gave the Prophet (s) the secret of the Holy Qur'an and from him these secrets, as mentioned in the previous session:

وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا

maa ya`lamu taa'weelahu illa-Allah wa 'r-raasikhoona fi 'l-'ilm yaqoolooona kullun min `inda rabbinaa,

but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord:" (3:7)

No one knows its interpretation except Allah and those well established in knowledge; they know and say, *amaana*, "We believe." So our duty is to believe and not to question those *awliya* that Allah gave the ability to interpret knowledge; our duty to listen and follow.

سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

Sami`naa wa ata`na ghufraanaka rabbanaa wa ilayk al-maseer.
We hear and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all, so forgive us.) (2:285)

If we disobey our *shuyookh*, that will throw us away. So our duty is to learn to be of the best of character and Prophet (s) is the best of characters, and his *awliya* whom Allah granted to carry the flag of Prophet until Judgment Day, until when Sayyidina Mahdi (a) appears and *awliya* deliver their flags to Sayyidina Mahdi (a). Then there are no more flags at that time except his flag, which is the secret of the Holy Qur'an! I heard Grandshaykh (q) say, in the time of Mahdi (a), if you open a printed Qur'an of today you will not see any writings as it is printed with *dunya* ink, and a heavenly Qur'an will come revealed in heavenly printing, and lights will come from every letter. When you look at the Holy Qur'an that was delivered to Sahaabah (r), it is full with light, and the Sahaabah were able to take from the lights of every letter, and it was opened for *awliya*aullah. Sayyidina Mahdi (a) is waiting to come with those secrets! So our duty is to find our relationship and get the best characteristics, and to do that is to follow your teacher, as they are our spiritual fathers.

Allah (swt) said:

ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ

Ad`oohum li-abaa'ihim huwa aqsaṭu `inda-Allah.
Call them to their fathers, that is more just with Allah. (al-Ahzaab, 33:5)

Ad`oohum li-abaa'ihim, from the father to the mother, and then a child comes. So, "Call them to their fathers, to be known who is the father." It can be any father, you don't know. So a child has been named his father's name and even in western countries they put the wife's name following the husband's, and then her family name becomes like the husband's. You have to know your fathers all the way to Prophet (s). If you don't know, you make a mistake. Allah will forgive you, but try.

Sayyidina Abdul Wahhab ash-Shara`ani (q), one of the big scholars and big saints of Islam, said, *man la ya`lamu abaa'oohu wa ajdaaduhu fa-huw `amaa*, "Who doesn't know his father and grandfather in *tariqah* is blind, like someone who doesn't see at all." And it might be by mistake he will go to another father, as he is blind and doesn't know, so he doesn't connect to his true father. You cannot connect to another one, as the Prophet said:

لعن الله من ادعى الى غير ابيه

la`nallahu man ada` ila ghayra abeehi.
Who connects to whom is not his real father will be cursed.

If you connect to another shaykh, it means you are not trying to research the real connection; then you will be cursed as one who connects to whom is not his real father. So in our creation, the soul is more connected to your reality, and Allah (swt) created the soul first. *Al-arwaahu junoodan mujanada*, "Souls are like battalion in groups." Allah called all these souls on the Day of Promises saying, "Am I not your Lord?" and they said, "Yes."

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

Wa idh aakhatha rabbuka min banee adama min dhuhoorihim dhurriyyatahum wa ashhadahum `ala anfusihi alastu birabbikum qaloo bala shahidna an taqooloo yawma al-qiyamati inna kunna `an haadha ghafileen.

When your Lord drew forth from the loins Children of Adam their descendants, and made them testify concerning themselves, (saying), "Am I not your Lord (Who cherishes and sustains you)?" They said, "Yes! We do testify!" (This), unless you will say on the Day of Judgment, "Of this we were never mindful." (al-A'raaf, 7:172)

"Am I not your Lord?" They said, "Yes." Who was there? Our realities, connected with the soul there and we knew we were Allah's servants there, we accepted. Can you say no when you are seeing the Truth? Those are good tidings that everyone was in the Divine Presence. So the soul was created first then the body.

كنت نبيا وأدم بين الروح والجسد

That is why Prophet (s) said, "I was a prophet when Adam was between *roohi wa 'l-jasad*, soul and body. :

I was a Prophet already in *rooh* and Adam was still between *rooh* and body."

And in `Abd ar-Razzaq's Musannaf we take the hadith of Prophet (s), "The first thing that Allah created is my light."

So we take the soul first and then *jasad*, body, then you take the spiritual father first, and then the biological father. Good tidings to the one whose biological father is the same as his spiritual father! In the previous times, for a long time they taught the students and followers, *adaabu abaa'ihim*, the best manners of their parents and to know *ansaabihim*, their lineage. That is for the physical connection, so what do you think about the spiritual connection with the father of your soul? It is said that Sayyyidina Abu Bakr as-Siddiq (q) is the spiritual father of all Naqshbandi followers. The one who doesn't know or who didn't find his spiritual father has no right to sit and teach! His teaching is disconnected unless he will humble himself and find his spiritual father, going back to Prophet (s). *Alhamdulillah*, we are connected with as-Silsilat adh-Dhabiyya, the Golden Chain!

Many authors of spirituality have mentioned that is a golden chain, as it connects through Sayyyidina Abu Bakr (q) on one side and through Sayyyidina `Ali (q) on the other side, through Sayyyidina Jafar as-Saadiq (q). Those who have been authorized to give lectures, who have guidance from their fathers all the way to Prophet (s), there is light in their speeches. We are so lucky! Grandshaykh, may Allah bless his soul, I quote him and people might say, "Why do you quote him so much and not Mawlana Shaykh Nazim?" It is not out of any reason, but people are hearing from many sources about Mawlana Shaykh Nazim, but few are hearing from the sources of Grandshaykh. So we quote from that, in order to have a taste of what our grandfather was saying, and from him we learn a lot about his spiritual father, Shaykh Sharafuddin (q) and his lineage to Prophet (s).

Grandshaykh (q) said, "What is the wisdom of going to the Cave Thawr when going from Mecca to Madinah? Was not Prophet (s) able to go to Madinah without passing through that cave? He was able to do so." We have mentioned it before, but in technology when it "buffers" you press "F5". Why F5, and not F4? I don't know. Why not F6? What does F5 mean and what does F6 mean? I don't know, but they press F5 and it restarts everything. To refresh our memory we press F5, and all the pictures come back. That means in every heart there is an F5 button, and if we press it, brings everything back. As for Allah (swt), there is no past and no future! Always there is that moment you are in, here, and in the grave, and in Paradise. Don't look at the moment that is coming; the *adab* is to always reflect, "Am I good now, or not?" Fix yourself.

So press F5 and then in a moment everything comes. That is why when *awliya* mention a story from the past, they are living it as if they are in it, hearing and seeing and being there; to

them that is F5. So he was relating that story and it was as if he was living that story, and for you it becomes like a living scene and you are in it, because *awliyaallah* don't tell you a story with no wisdom. No, you must enter it and you feel you are there.

One time I was *bayd suhafu*, transcribing from raw notes of *suhbat* and rewriting in a notebook. I share this with you, nevermind, and suddenly I came across *baya`* and as I came across that I felt myself not writing anymore but the whole scenery changed, and I saw Grandshaykh, may Allah bless his soul, and Mawlana Shaykh standing there. Grandshaykh said, "Extend your hand." At that moment, I went to extend my hand and I saw Prophet's hand come in and then 124,000 prophets' hands came and Prophet's hand was on top, then Grandshaykh's hand and then 124,000 saints' hands. Grandshaykh said, "Put your hand," and then I felt Allah (swt) Hands come on top and then I heard recitation of "Ayat al-Baya`". I was in that kind of vision or whatever you want to call it, a living scene. So these things happen. *Awliyaallah* can push a button and bring everything, and it is not difficult for them. So when he was mentioning about the migration of Prophet to Madinatul 'l-Munawwara, he said the wisdom of passing through Ghaari Thawr is to transfer the secrets from Prophet's heart to Sayyidina Abu Bakr as-Siddiq's heart, and to put Kalimat at-Tawheed, which is *dhikr* of *la ilaaha illa-Llah*, and also to put the recitation of *ismu adh-Dhaat*, "Allah," on the tongues of the spiritual children of Abu Bakr as-Siddiq (q)!

قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ

Qul Allah wa dharhum fee khawdihim yal`aboon.

Say "Allah," then leave them to plunge in vain discourse and trifling. (Surat al-An`am, 6:91)

So he ordered Sayyidina Abdul Khaliq al-Ghujdwawani (q) and it was put on the tongue of Sayyidina Abdul Khaliq, *Allahu, Allahu, Allahu Haqq. Allahu, Allahu, Allahu Haqq. Allahu, Allahu Haqq.* And Sayyidina Abdul Khaliq was ordered to call all Naqshbandi *mureeds* coming in the future to be spiritual children of Abu Bakr as-Siddiq. They were called to the presence of Prophet (s) to Ghaari Thawr, where they all appeared. Not only that, but anyone who comes to ask you a question during the *dhikr* will be among them, as they are those who, *la yashqa jaleesahum*, "Will never see a bad end in his life." All of us! He said, "All of them," and that means us, migrated with Sayyidina Muhammad (s) from Mecca to Madinah! We were migrating in the spiritual dimension to Madinatul 'l-Munawwara and they will be given the reward of immigrants from *dunya* to *Akhirah*. And when he was speaking about that scene, it was as if they were living that scene; for them it was not a story. If our hearts were strong we would feel every moment of that story, we would feel goosebumps. So it is a live scene, not like watching a movie. The actors in the movie are living the story, and you are watching, but in the Naqshbandi Order we press our F5 button to live the story, so that past becomes present.

We will continue tomorrow, *inshaa-Allah*.

Wa min Allahi 't-tawfeeq, bi hurmati 'l-habeeb, bi hurmati 'l-Fatihah.

Yesterday it was one hour. We have to balance.

وَوَضَعَ الْمِيزَانَ أَلَّا تَطْغَوْا فِي الْمِيزَانِ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

Wa wada` al-meezan allaa tatghaw fi 'l-meezaan. Wa aqee mu 'l-waznu bi 'l-qisti wa laa tukhsiru al-meezan

And He has set up the Balance, that you may not transgress (due) balance, but observe the measure with equity and do not fall short of it. (ar-Rahmaan, 55:7-9)

So establish the weight justly, don't transgress in the balance. Don't make one side heavier than the another, except for *hasanaat*. Are you going to refresh your F5? *Inshaa-Allah*.

Bi hurmati 'l-Fatihah.

The Secrets of *Talqeen*

*A`oodhu billahi min ash-Shaytaani 'r-rajeem. Bismillahi 'r-Rahmaani 'r-Raheem.
Nawaytu 'l-arba`een, nawaytu 'l-`itikaaf, nawaytu 'l-khalwah, nawaytu 'l-`uzlah,
nawaytu 'r-riyaadah, nawaytu 's-sulook, lillahi ta`ala fee haadha 'l-masjid.*

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

Ati`ullaha wa ati`u 'r-Rasoola wa ooli 'l-amri minkum
Obey Allah, obey the Prophet, and obey those in authority among you (4:59)

Nawayna as-siyaam, inshaa-Allah.

As we mentioned in the previous session, everyone must know his relationship, especially with his father. And you have to search well in order to reach a perfect teacher and perfect guide that is connected to Prophet (s), through a lineage of *awliyaullah* that take you there. That is why what you receive depends upon the level of that *silsilah*, chain. If that *silsilah* of *awliyaullah* that goes to Prophet (s) is a Golden Chain, then you are lucky. If the chain is lower than that, then you are still lucky, and even if is at the first level, still you are lucky. But what you take depends on the strength of that chain.

That is why Muhammad al-Busayri (r) knew the secret of that through his heart, which was always connected to the heart of Prophet, and he dropped *dunya* completely from his heart. If we don't drop *dunya* there will still be obstacles and veils. And Muhammad al-Busayri, who is connected to the heart of Prophet (s), said in his famous verse of poetry, *wa kullun min rasoolullahi multamisan*, "Everyone is seeking and trying to get something, requesting, sending a petition, 'Please, *yaa Rasoolullah*, give us something!'"

And when he says, *kullun min Rasoolullahi multamisan*, "*kullun*" doesn't mean only you and me, or that one and that one, but it means everyone: every prophet, every *Sahaabi*, and every creature Allah created, and not only *dunya* creatures, but *Akhirah*, heavenly creatures, as well! And that means everyone and everything to whom Allah gave life is moving with that life, and they are in need of a connection with Prophet (s), which means anything that is moving, not one will be left out. Even the Earth is moving and it needs to turn from Prophet (s)! Allah (swt) created Creation and raised the Prophet to a very high station, *qaaba qawsayni aw adnaa*, "Two bows length or nearer." Everyone must to acknowledge respect of Prophet (s) because, as we know, Allah raised the name of Prophet and put it with His Name! A name without an appearance is not enough, so when that appearance appeared, it had a name, and that is why they appear, because of Prophet (s)! What are they saying about the *hadeeth* of Jabir (r) in the *Musannaf* of Abdur Razzaq, although they say it is not mentioned or not found or not true, that is the limit of their *`ilm* they did not reach. But in the

understanding of *awliyaa*, they ask Prophet (s) directly for anything they need, or else what is the benefit of being *awliyaa*, if they are not able to reach and ask the Prophet (s)?

Everyone accepts that Allah (swt) raised Prophet's name with His Name, and that to raise the name without the appearance is nothing. The missing part (in their understanding) is, you must have the appearance that is living. So when Prophet (s) said, "The first thing Allah created was my light," then Allah created that appearance of Muhammad and raised him to His Presence. And that is the missing part that *awliyaa* are exposing. I cannot say, "Your name is `Ali," if you are not appearing; how can I give you a name? The name signifies the reality. So the name of Prophet that has been raised to *la ilaaha illa-Llah Muhammadun Rasoolullah* means the name signifies that he is there. That is what is missing in that *hadeeth* of Prophet that all scholars accept.

كنت نبيا قال وآدم بين الروح والجسد

Kuntu nabiyyin wa Adam bayna 'r-ruh wa 'l-jasad.

I was a prophet when Adam was between soul and body. (Ahmad, at-Tabarani)

And two other *riwayats* are accepted, meaning that Sayyidina Muhammad (s) was a prophet before Adam (a), and Allah raised his name with His Name, which means He raised the significance of "Muhammad," where He created his light before all Creation, or else how will he be a symbol of all Creation? He is the one who Allah will speak to and that is the reality that Muhammad al-Busayri (r) knew. He said, *wa kullun min rasoolullahi multamisan*, "Everyone is in need of Prophet (s) to reach them." That means Prophet's Light was created before anything else, in order that, *mustamidoon min noor an-nabi*, "everything in movement receives support from the Light of Prophet." Everyone is taking from the heart of Prophet (s)!

And Muhammad al-Busayri (r) said, *gharfan min al-bahr aw rashfan min ad-diyami*, "Taking a huge amount of water from the ocean of Prophet, in huge containers (*gharfan*)," and *rashfan*, "sipping." So even at that lower level, you are taking from Prophet (s) through *awliyaa*, who take you and up, up, up, to reach to the reality of that Golden Chain. And we ask Allah to keep us with the Golden Chain that takes from both Sayyidina Abu Bakr (q) and Sayyidina `Ali (q)! So if you take from *shaykh al-kaamil*, a perfect master, a high-level guide that is known from that Order, that he dressed in the *khirqah*, cloak, and his shaykh dressed from his shaykh's cloak, all the way to Prophet (s), it means that pipe open to your heart is a pipe of guidance.

And you must understand that a guide of *irshad* is completely different from a guide doing *dhikrullah*. There are many *muqaddims*; Mawlana Shaykh, may Allah give him long life, said there might be hundreds, but not all are guides. The one who is a guide dresses in the *khirqah* that has a connection to Sayyidina Muhammad (s). That guide is given the permission and authority to guide and make *talqeen*, to put *dhikr* on your heart. An example of that authority is like on computers or TVs, when you press the "menu" button and there is a big list of options: installing, settings, tools, colors, and you check one-after-one. *Talqeen* is from the shaykh being given authority from his shaykh, and from his shaykh up to Prophet (s), to

guide you, and his authority includes a menu. Some guides are given a menu for *dhikr*, they cannot go more, like some TVs have a limited menu, and others have a sophisticated, higher-level menu with many different functions. So the one who is authorized to put the secret of *talqeen* on tongues and hearts takes his menu from his shaykh, all the way to Prophet (s). And whenever the *mureed* is in need, the shaykh presses that menu button and chooses what he needs for that *mureed*. The secret of *talqeen* is that menu which connects you to the heart of Prophet!

As today, in technology they say, "We need a network to reach everyone," and they have these servers that process millions of emails, and from there they can reach everyone through email. So *awliya* have that server to reach everyone who has a connection. So you have to know, the secret of the menu that the shaykh put in heart of *mureeds* is networking. So just now our cameraman was late for the live broadcast, and what did they do? One person sent a direct "tweet" (on Twitter.com) from here and informed many people, "The live broadcast is delayed because our cameraman is sleeping." (In similitude) the cameraman is the one who can see the hearts of people. There is a cameraman for *awliya*. They are the ones who can reach the hearts of people and see what is there. So in one moment, if you become heedless, that connection is interrupted; it "buffers" and the connection is gone. So then people will say, "What happened? We can no longer see." Of course! You have to be careful from whom you are taking your knowledge, and that cameraman has to always be present.

Awliya are always present, not like the *dunya* cameraman; they are always ready to give you what you need from Prophet (s), that secret to connect the heart of the *mureed* with the shaykh, to Prophet (s) and to the Divine Presence. Grandshaykh said, *innama huwa as-sirra fi 't-talqeen huwa 'l- irtibaat quloobiha bi-ba`duha ila ba`d ila Rasoolullah wa ila hadarat Allah `azza wa jall. Wa aqal maa yahsal lil mureedi idhaa dakhal al-qawmi bi 't-talqeen an yakoona idhaa harrak as-silsilah tujaawibahu arwaah al-awliya li-shaykhih ila rasoolillah.*

The one that is put on the tongue and heart, that menu and that secret, everyone of you when you take initiation that is put there. Some might have fewer functions, like volume and color, and some might have more and higher functions as in a plasma TV with many different programs and even connection to the Internet. So if that *mureed* reached the level of *talqeen*, if he opens his mouth to talk or his heart to send to the hearts of others, *idhaa haraka as-silsilah*, if he moved in his menu to advise, the whole *silsilah* will begin to move to reach that person! That is for one; who he reaches are all ordered to move immediately, *tujaawib arwaah al-awliya*, if he only shakes his menu it will open to all. The grandshaykh of that *tariqah* will be moving to reach him, and all the souls of *awliya* will be moving to reach that person, and Prophet (s) will move immediately to bring that one, with authority to give *talqeen* on his tongue, to reach the Divine Presence, *al-hadarat al-ilaahi*. So all that chain will move, from that shaykh to all the shaykhs, to Prophet, to the Divine Presence. That is why Mawlana Shaykh Nazim always says, "These knowledges are sent to me. I come empty and what they send, I speak." And I am surprised, it is now more than two years, everyday, everyday, and before also when we used to sit in the 60's and 70's, everyday he speaks. It is not easy, not like *dunya* knowledge, not like a professor who sits to prepare notes, . Here, in

these associations, there is no subject. Here there is a menu! They have high technology with heavenly servers and heavenly email and when they connect, it comes immediately.

Grandshaykh said, *Faman lam yadkhul fee tareeqihim bi-dhalika fa huwa ghayru ma'dood minhum wa laa yujeeb ahadun minhum idhaa harrak as-silsilah.*

Today some researchers decide to research Naqshbandi Tariqah for their PhD thesis. They check the biography of every grandshaykh of the Golden Chain, but that *silsilah* will not move as they don't have the menu, not even if they mention their names, because they are "outsiders," and only "insiders" have the menu. Any one of Mawlana's *mureeds*, according to the menu he has been given, can activate and move the *silsilah* by that power given to him, using his password to that menu. That is why *awliyaullah* have been given the "perfect *khilafah*", *al-khilafah al-taammah al-mutlaqa*. They reach the perfect level; *al-mutlaqa* means their menu has no restriction, it has full authority.

These are grandshaykhs; they are not normal like us. They give something to keep encouragement in the hearts of *mureeds* to continue on the Way. That is why they say every *mureed* is a diplomat, as they carry the flag of the shaykh. *Mureed-to-mureed* they attract each other, and the *husn al-khuluq*, best characteristics, will attract others to the shaykh, like a hunter has helpers to attract their prey. *Mureeds* are always helping the hunter to get his prey by talking to and attracting people. That is why there is *majma' at-taraa'iq*, the compound where all *shuyookh* of different *tariqahs* meet, like a university campus with many buildings, where many different *turuq* coming to Prophet come together, and don't think they don't come together. Grandshaykh gave authority to Mawlana Shaykh Nazim on 41 *tariqahs*, not just one. That Golden Chain is one which can overlook all other chains. That is why the Naqshbandi Tariqah is taking from the two doors, Sayyidina Abu Bakr (q) and Sayyidina `Ali (q).

And so all that is in the menu; what is in the hearts of *awliya* is to teach you to have *husn al-khuluq* and obedience and modesty, and to carry all these kinds of behaviors. And on top of that, they put on your tongue two levels of *dhikr*: Maqam at-Tawheed, which is to deny and confirm, *nafiy wa ithbaat*, that is the first step; and *dhikr* by Allah's Beautiful Name that encompasses all other Names, "Allah."

قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ

qul Allah wa dharhum fee khawdihim yal'aboon.

Say "Allah," then leave them to plunge in vain discourse and trifling. (Surat al-An'am, 6:91)

It means, "O Prophet! Don't listen to those who are not with you, just as there came to Musa light before you! Say "Allah," and let them play and waste their time!" And that is what we are trying to explain in a symbolic way, that *laa ilaaha illa-Llah* shows us the path. When we reach the end by denying and confirming, deny and confirm more and more, until you deny completely everything from *dunya* and affirm everything from *akhirah*. Then you reach the

Divine Presence and you recite *Ism adh-Dhaat*, "Allah". That is what *awliyaullah* want their followers to do! *Ism at-Tawheed*, *laa ilaaha illa-Llah*, is a Name that describes all that is *mumkin*, possible and can be. Anything that is possible and can be has an appearance. So *dunya* appearances want you to make *dhikr* by *laa ilaaha illa-Llah*, to deny and cancel from your heart these appearances that through your heart you want them, through *dunya* desire.

So, *laa ilaaha illa-Llah* takes away these appearances and leaves you clean. So by denying and confirming you are wiping clean all dust of human nature of this life. You are completely wiping all the dust of the appearances of everything in this human life that we are in from the face of the unique *Maqaam al-Ahadiya*, the Level of Uniqueness that takes you to Allah's *Ism adh-Dhaat* in the Divine Presence, described by the Unique Name of the Essence that encompasses all Names and Attributes. So by denying human desires, you will confirm all these lights that the Divine Presence is carrying. That is why *awliya* say there are not only 99 Names, but the Absolute Unknown Reality of the Creator, Allah's Divine Essence. They say even the Prophet (s) cannot know anything about the Divine Essence except what appears from these Beautiful Name and Attributes, an infinite number of which that can be taken from the heart of Prophet (s)!

When you deny the human life, slowly the dust that covers your heart begins to clear up, until it becomes a transparent vision, until you reach the divine fountain. That is *ma`rifatullah*, not by *dhaat*, the Essence, but to know Allah by His Beautiful Names and Attributes that is given to Prophet and now given to *awliya*.

Before you had TV that doesn't show except a fuzzy picture, not clear, in black and white; then came color TV, then came high-definition TV, and then plasma TV. So by that path of denial and confirmation and then reaching the Level of Uniqueness, that means you see everything in *dunya* indicating a Creator. *Maqam al-Ahadiyya* is the "Level of Uniqueness" and at that level you can visualize things with a high-definition screen. Still you are looking on the screen, but when you go further you will be living what is on the screen as if it is part of your life. You will have three dimensions as they have today 3D-TV or 3D in a movie theater. You will see things moving up as if you are in that scene.

So *awliya* take their followers to *Maqaam at-Talqeen*, by denying and confirming, and then to *Maqaam `Ism adh-Dhaat* and *Maqaam al-Ahadiyyah*, where you see the beauty coming from the Divine Presence and you will be dressed in that. As you continue, you will have *dawaamu 'l-hudoor*, "continuity of presence," which doesn't come until you love that presence. That is why the first level is *mahabatullah*, *mahabat al-habeeb*, *mahabat al-mashaykh*. You have that love as shown by gathering in the presence of the shaykh; if there is no love, you don't come. When you have that love then always you will be present; you have *hudoor*. In that state, you never forget you are a servant to Allah; you always remember His Name through *dhikrullah* on the tongue and heart. So *dawamu 'l-hudoor* is a miracle of *awliya*.

It is not a miracle to walk on water or fly in air or walk on coal or put knives in your body,

no. *Karamaat al-awliyyaa dawaam at-tawfeeq*, the highest of miracles is continuity of being present with Allah and with His Prophet. That will lead to Maqaam al-Ahadiyya, and we will discuss that next time. We thank our cameramen that came at the end. If the cameraman is not here that *subhat* will not be taped, but even if he is not here and it is not taped physically, that *subhat* will be taped on our hearts. When we have transparency we will be able to download that from our connection to our *mashaykh*, and that is coming to *Sultan al-Awliyya* through his connection, and whatever he gets he is downloading to us. And may Allah give us long life to see Sayyidina Mahdi (a)!

The importance is the missing link between *noor an-Nabi*, to be created first when Allah raised the name with His Name; there must be something there to get that appearance and name. And at the door of the Divine Presence no one can enter as written there is, *laa ilaaha illa-Llah*, which means Allah (swt) is saying, "I was a Hidden Treasure," and when Creation was created, you deny *dunya* and all that is other than Allah and confirm by looking only to that Hidden Treasure, which is still hidden.

Wa min Allahi 't-tawfeeq, bi hurmati 'l-habeeb, bi hurmati 'l-Fatihah.

The Divine Dress of Kalimat at-Tawheed

There is no salvation except with the kings and sultans of this life and the Next.

Allahuma salli `ala Sayyidina Muhammad wa `ala aalihi Sayyidina Muhammad.

In a little while they will be broadcasting Salaat al-Jumu`ah from Cyprus, then *hadrah*, then Mawlana's *suhbat* is expected at 7:30 (EDT), so we will take a little time from the Jumu`ah prayer and then turn over the broadcast to Lefke.

*A`oodhu billahi min ash-Shaytaani 'r-rajeem. Bismillahi 'r-Rahmaani 'r-Raheem.
Nawaytu 'l-arba`een, nawaytu 'l-itikaaf, nawaytu 'l-khalwah, nawaytu 'l-`uzlah,
nawaytu 'r-riyaadah, nawaytu 's-sulook, lillahi ta`ala fee haadha 'l-masjid.*

With hi-tech you can see everywhere from where you are. Also you have to notice that Allah (swt) has created angels especially to observe through, if we can say this, their continuous heavenly cameras. They are observing the `amal of Bani Adam. We are always under observation in whatever we do and try to progress. Those who are on the right path and the right track will find at the end what Allah (swt) promised them. Those who are one day on the right track, and one day on the wrong track, like us, they are struggling, but with Allah's (swt) mercy, one day with His *inayat*, Divine Care, they will arrive there. And there are those who are never interested in the right track or wrong track, they go on their own way. We cannot judge them because we are not judges, so we leave them and Allah (swt) will judge them.

This is a beginning, and I would like to mention that tonight our Sultan al-Awliya, Shaykh Nazim al-Haqqani (q), opened something of hidden knowledge about what is going to be seen in these coming days or weeks or months, or more. This is to give a taste to his students, his followers, and to prepare them through their hearts for major events that might and will take place. We mentioned why we are explaining the importance of preparing a power in ourselves, in order to face these coming, major events, and he reminded us with the verse:

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ
مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا
تُظْلَمُونَ

*wa a`idda lahum mastataa`tum min quwattin wa min ribaati 'l-khayl turhiboon bihi `adoowullah wa
`adoowakum, wa `akhireen la t`alamoonahum, Allahu ya`lamahum wa maa tunfiqoo min shayin fee
sabeelillah yuwaffa ilaykum wa antum laa tuzhlamoon.*

Against them make ready your strength to the utmost of your power, including steeds of war, to

strike terror into (the hearts of) the enemies of Allah, and your enemies, and others besides whom you may not know, but whom Allah knows. Whatever you shall spend in the cause of Allah shall be repaid to you, and you shall not be treated unjustly. (al-Anfaal, 8:60)

wa a'idda lahum mastataatum min quwattin, To prepare whatever possibility of power is necessary, turhiboon bihi `adoowuallah, through which you frighten Allah's and your enemy. That preparation means you need a weapon, not what we think of in the physical or dunya meaning, as Allah doesn't need that. Allah doesn't need us to carry an M-16 or dunya weapons. But He wants us to prepare a very sharp weapon that destroys the kingdom of Shaytan, Allah's enemy, the biggest enemy. Allah is not an enemy to anyone, Allah is merciful to everyone, but Iblees and Shaytan and his army and followers, shayateen, are enemies to everyone, as Shaytan disobeyed his Lord. So the enemy is within ourselves. So awliyaullah are preparing those on the track, who are one day this way and one day the other way, "thumma amanu, thumma kafaroo, "Those who believe, then disbelieve." (4:137), to give them a sharp spiritual sword against Shaytan, and that door of the right track is open for all awliya, and that has never changed.

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ
وَمَا بَدَّلُوا تَبْدِيلًا

mina al-mu'uminina rijalun sadaqu ma `ahadu allaha `alayhi faminhum man qada nahbahu wa minhum man yantaẓiru wa ma baddalu tabdila.

Among the believers are men who have been true to their covenant with Allāh; of them some have fulfilled their obligations and some of them are still waiting, but they have never changed in the least (al-Ahzaab, 33:23)

Rijaalun, Men who have reached the level of manhood, who always kept on the right track with their covenant to Allah (swt) and who never changed; they are preparing ummat an-nabi. They reached a different level of manhood and are preparing their followers. That door opened in the beginning of Ramadan, and Mawlana said to mention today that we are talking of knowledge about the importance of dhikrullah through two levels, la ilaha illa-Llah and Allah. La ilaha illa-Llah is the sword Allah (swt) gave ummat an-nabi that is sharp enough to cut Shaytan completely and prepare us for the appearance of Sayyidina Mahdi (a)!

Many people are sleeping, they do not know anything about Mahdi (a), some people know and are not following, and some people know and are waiting. You are of the group that knows and is waiting! The time is coming shortly. If you want to believe, you believe. If you don't want to believe, it is up to you. Things don't come suddenly without plans. We plan for ten to twenty years, and Allah, from pre-Eternal when there was no Creation, His Will was already declared to the one that was a prophet when Adam (a) was still between soul and body! It was declared to him what is Allah's will, and when Mahdi will appear in the Last Days. They know, and we don't know as we are veiled; it is going to be surprise! Do we know when a tsunami will come? No, and when it comes it takes everyone in. Do we know when an earthquake will come? With all their technology and machines, they never anticipate accurately when there will be an earthquake. Does anyone know when a tornado or hurricane will come? Did they know when the eruption of a volcano in Scotland would be? They don't tell you when you will die in order to keep you on the right track. To keep us on the right track they hide, to see if we remain straight-forward or not. It's no problem if you go here and

there, to either side of the track, as long as you are on the right track and as long as you are struggling.

There are some, however, who are not interested; they are *thumma amanoo, thumma kafaroo*. I am sorry to say, some don't know where is *qiblah* (direction Muslims face in prayer, towards Mecca), and they call themselves "activists" for Muslims and for Islam. How are you an activist for Islam and you don't know where is *qiblah* even in your own home? We say, may Allah save them and us, and guide them and us!

That power that we were speaking of from the beginning of Ramadan to today, they dressed us not only with the explanation, but as if you entered it, and they dressed you as if you have done it! Like that, we appear in their presence and from there to the presence of Prophet (s), and he is taking us to the Divine Presence of Allah (swt)! And we only heard about Kalimat at-Tawheed, *dhikr* of *la ilaha illa-Llah*, but we never manifested anything of that. But our spirit can see and it is dipped in that ocean of Kalimat at-Tawheed, denying and confirming, as if we passed that level to the higher level of the *dhikr* by *`Ism adh-Dhaat, Allah*.

Mawlana said to mention that everyone of us has a spiritual sword, "And if their hand is not moving, our hand is moving that, and we are the ones holding and moving their hand against Shaytan and their ego." And he said, "Say to them they have been dressed with not only that spiritual power, but they have been dressed in any meeting they attend, and anywhere they attended they, and all *mureeds* (of Mawlana Shaykh), have been under every session with 70,000 different lights appearing on them, in the presence of the Prophet (s)."

In every session there are 70,000 lights, *shawariq al-anwaar*, "the rising lights." And to everyone Allah gave different lights; all 70,000 lights are unique to each person! And that is a good tiding that Mawlana Shaykh gave on Laylat al-Jumu`ah, that he said to mention, as a reward, because that Laylat al-Qadr is coming and Ramadan is ending. We will see later what he says for Laylat al-Qadr, *insha'Allah*.

What we said before, we have to know that the best example of Kalimat at-Tawheed, *la ilaha illa-Llah*, is Mi`raaj. The first part of Mi`raaj was moving in *dunya*; the 'Isra was Prophet (s) moved from Mecca to Jerusalem, Masjid al-Haraam to Masjid al-Aqsa.

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ
لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

subhaana al-ladhee 'asra bi `abdihi laylaan mina al-masjidi al-haraami 'ila al-masjidi al-'aqsa al-ladhee baaraknaa hawlahu linuriyahu min 'ayaatina 'innahu huwa as-samee`u al-baseer.

Glory be to Him Who took His servant for a journey by night from Al-Masjid-al-Haraam (at Mecca) to the farthest mosque (in Jerusalem), the neighbourhood We have blessed, in order that We might show him Our ayaat (signs), for verily, He is the All-Hearer, the All-Seer. (Al-Isra, 17:1)

It means, praise be to Allah (swt) that He moved His perfect human being, Sayyidina Muhammad (s), from the *masjid* in which no sin can be committed, Masjid al-Haram--*haraam* means "forbidden;" there is no sin there, and if anyone commits a sin there it will be immediately burned by the Divine Light descending there. So whoever enters there is going to be peaceful, in safety and peace. As Grandshaykh said, *La yumkin an yatadanas*, "there, there is no possibility of becoming dirty from people's sin. Sin immediately disappears there, it is burned completely, it disintegrates. Whoever enters in it, finished! He is there, it is what we explained at the beginning, that the heart is also a place in which these lights appear. "Neither My Heaven nor My Earth contain Me, but the heart of the believer contains Me." So in Maqaam al-Qalbi, the Level of the Heart, you will be clean as there is no dirtiness there, when you enter, but until you enter there is still a grey area. So Kalimat at-Tawheed takes you from these grey areas to the area of safety, peacefulness and lights.

The best example of this is in 'Isra, when Prophet was moved from Masjid al-Haraam where there is no sin, to the Masjid al-Aqsa, Masjid of the Dome in Jerusalem, where he began his Mi'raaj. 'Isra is a movement within Creation through recitation of *la ilaha illa-Llah*, followed by ascension. Ascension is upward through the universe, going beyond the limits of this *dunya* with all its universes, which has been created with all its galaxies. Prophet (s) moved and was able to reach the heavenly Creation, which is still under *la ilaha illa-Llah*.

In that Holy Ascension, Sayyidina Jibreel knocked at the door of every Heaven.

They asked, "Who is with you?"

He replied, "With me is the Seal of Messengers."

"Has he been invited?"

"Yes."

Only after this exchange and answering correctly, the door opens, and it continued like that until after the Seventh Paradise, and Sayyidina Jibreel said to Prophet (s), "*Yaa Rasoolullah!* I cannot go forward, you go!" The Station of Tawheed ends there. There was no one moving in that reality except Prophet. There is the manifestation of 'Ism udh-Dhaat, under which comes all the Beautiful Names and Attributes. He entered that station alone, where those are the lights given to the heart of Prophet (s).

ما وسعني ارضي و ل سمايى ولاكن وسعني قلب عبدي المؤمن

maa wasi`anee ardee wa laa ardee wa laakin wasi`anee qalbi `abdee al-mu'min.

Neither Earth nor Heavens contained Me, but the heart of the believer contained Me.

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا

Wa annahu lamaa qaama `Abdullah yadoo`hu kaadoo yakoona `alayhi libada

"Yet when the Servant of Allah stands forth to invoke Him, they just make round him a dense crowd." (al-Jinn, 72, 19)

Who is "AbdAllah"? The only one mentioned in Qur'an as "AbdAllah" is Sayyidina Muhammad (s). When he stood up for His Lord, the people were not happy with that. He is the only one and the right one to carry that name, and no one can carry that name in *Akhirah* except Sayyidina Muhammad (s)! You can be "Abdur-Rahmaan," "Abdul-Hafeedh," but "AbdAllah" is only for Sayyidina Muhammad (s)! That is why Turkish people have such real belief in Prophet (s) that they don't name their children "Muhammad," as they believe that name is exclusive for Prophet (s); instead they use the name, "Mehmet". Because Muhammad is only one. You can go through all of Turkey, from the Ottoman time until today, and you cannot find anyone with the name "Muhammad," only "Mehmet." Out of respect they only use that name for Sayyidina Muhammad (s).

So he entered into that reality, the understanding and knowledge of *ma`rifatullah*. *Laa ilaaha illa-Llah* takes you from *awhaal ad-dunya*, from the mud and dirt of this world, all the way from the *haraam*, forbidden, to the *halaal*, Masjid al-Aqsa, where no sin can exist, as it is immediately burned. And that is why Hajj al-Bayt is important, because as soon as you go there you are cleaned. And it not only cleans you of past sins, but Allah (swt), in His Mercy, will clean your future sins also. That is why He ordered one Hajj, as that *tajalli* with which He dresses you is not going to disappear; it is there and it takes you forward through all your life. That Kalimat at-Tawheed, *laa ilaaha illa-Llah*, will take you, as Mawlana said, "All students who are making *dhikr* with *laa ilaaha illa-Llah* from one-hundred to a thousand times daily, even if they are not, will be dressed with that *tajalli* from the beginning of Ramadan, to be ready when Mahdi (a) comes." So *laa ilaaha illa-Llah* takes us from the dirtiness of *dunya* to begin our ascension into Heavens!

And when Prophet went into Mi`raaj, where was his *ummah*? Did he leave it behind or they were with him? That is why in every level of Paradise he was asked, "Is he invited?" Of course when Paradise has been decorated, Allah is inviting a guest! When they invite a president they fill the place with flags, ceremonies, and decorations. So when Allah decorated Paradise, it means He invited a guest. Then did the angels ask, "Has he been invited?" Because they saw the tail behind him! He brought behind him the *ummah*, those whom Allah knows are of what kind; we are what we are! Like children pleading with their father, "Don't leave us behind!" Prophet (s) brought the *ummah* behind him. Are they accepted? Yes, as whatever Prophet brings is accepted. In the first row are 124,000 *awliyaullah*, all of them with their sultan, may Allah give him long life, and behind every *wali* are his *mureeds*. So if you are president and take your son with you to meetings, can anyone say "no"? Today one Arab president brought his son with him to a peace talk in Washington; can anyone say to him, "Don't bring your son!" What about the Seal of Messengers (s)? Is he bringing one, or all of them? In *dunya*, in his passing, and in his holy grave, he (s) said, "My *ummah*, My *ummah*!" On the Day of Judgment, he will say, "My *ummah*, My *ummah*!" And so Allah is saying to him, "Don't go without taking them."

So Kalimat at-Tawheed is an appearance of the Name that contains all possible existence. He didn't say what exists, but anything that you can imagine in your mind to exist in *dunya*, all of it is under that Name. So when you say, *la ilaha*, you are denying *dunya*, to get away from it.

Essentially, you are saying, "*Yaa Rabbee!* We are not interested in these appearances of *dunya*, as we used to run to it, and are wiping off the dust of human existence, *al-wujood al-imkaani*, "the possible existence," as it is covering the Uniqueness of His Beautiful Name, "Allah."

So *la ilaha* denies everything of this dirty life and its dust, and affirms the existence of Allah. So that is why it is two parts: "*la ilaha*" and "*illa-Llah*". So *awliya* like us to enter the reality of that Name and reveal the lights Allah is revealing to the heart of the believer. The "House of Allah" is the heart of the believer. "Heaven and Earth cannot contain Me, but the heart of the believer can contain Me." So if we clean the walls of the heart, take away the dust of *dunya* by saying, *la ilaha*, and confirm Allah's Manifestation by saying, *illa-Llah*, that is what *awliyaullah* are trying to achieve. Mawlana Shaykh says, "That achievement has already been accepted by *awliya*, and they trust us with *la ilaha illa-Llah*."

Sayyidina `Abdul-Qadir al-Jilani (q), the *ghawth* of his time, said, "My feet are on the neck of every *wali*." It has a meaning that we will not go into now. And we have to be careful, as Prophet (s) said, "Shaytan never comes in my image." We have to believe fully what Prophet said, "Shaytan can never cheat my servant by (disguising himself) using my image." Prophet is the only one who defeated his *shaytan*, as he said in that *hadeeth*, *ghalabtu shaytaanee*, when Jibreel (a) opened his heart and took out the small black flesh that is the house of Shaytan in everyone's heart. If you slaughter a cow, sheep or goat and look in the heart, you will see a small black clot; that is the entrance and home for Shaytan in the heart. So the only one who defeated his *shaytan* is Prophet (s), who said, "Whoever saw me in a dream is going to see me in reality."

And `Abdul-Qadir al-Jilani (q) said, "O *qawm!* Exhaust your *shaytan* by *ikhlaas*, sincerity, and by reading Surat al-Ikhlaas." Say, *la ilaha illa-Llah*, and also recite:

قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ لَهُ كُفُوًا أَحَدٌ

Qul Huwa Allahu Ahad. Allāhu aṣ-ṣamad. lam yalid wa lam yūlad walam yakun Lahu kufuwan 'aḥad. Say, "He is Allah, the Unique One! The Self-Sufficient Master, Whom all creatures need. He neither eats nor drinks. He begets not, nor was He begotten, and there is no one comparable or equal to Him!" (Ikhlaas, 112: 1-5)

Sayyidina `Abdul-Qadir al-Jilani (q) said, *Laa ilaaha illa-Llah la bi mujarrad al-lafdh bal ma`na al-haqiqi*, "It is not only by saying, *laa ilaaha illa-Llah* on the tongue, but by the reality in the heart. That is why we have to recite one-hundred to a thousand times, and that will burn Shaytan from among the jinn and ins who are doing everything without limits. *annahu naaran*, it is fire to *shayaateen* and a light for believers."

Fire can burn fire; a huge fire takes over the smaller fire, which will disappear. So *laa ilaaha illa-Llah* is a big fire that takes *shaytans'* fire away and also your sins, and it is a light for *muwaahidoon*. The sun is an example of that; the fire on the sun gives us life. *Naar* becomes *diyaa*, shining light, and it is fire but it gives you life. Without the sun you cannot live. So that *la ilaha illa-Llah* will burn Shaytan and become a light for believers.

Sayyidina `Abdul-Qadir al-Jilani (q) continues, "O my *ghulaam*, my child! How dare you say, *la ilaha illa-Llah*, and in your heart there are too many *ilah* (gods)!" How do you say, "There is no god except Allah," when your heart is full of gods and goddesses, and every sin is a god? Recite *la ilaha illa-Llah*, as that cleans the heart so well that you don't need any other cleaner. Anything that you depend on and trust other than Allah is *sanamak*, your idol. Run away from the idols, and run to Allah!"

Allahuma salli `ala Sayyidina Muhammad (s)!

Wa min Allahi 't-tawfeeq, bi hurmati 'l-habeeb, bi hurmati 'l-Fatihah.

The Reality of *Tawheed*, Allah's Oneness

Allahuma salli `ala Sayyidina Muhammad hatta yarda

Allahuma salli `ala Sayyidina Muhammad.

La ilaha illa-Llah Muhammadan Rasoolullah.

Qul "Allah"! (Allah!)

A`oodhu billahi min ash-Shaytaani 'r-rajeem. Bismillahi 'r-Rahmaani 'r-Raheem.

Nawaytu 'l-arba`een, nawaytu 'l-`itikaaf, nawaytu 'l-khalwah, nawaytu 'l-`uzlah,

nawaytu 'r-riyaadah, nawaytu 's-sulook, lillahi ta`ala fee haadha 'l-masjid.

Awliyaa have many means to make their followers move like a rocket on the right path. Their track is always straight and the engine is always on the track. It is the main engine of the train, the locomotive, and it is very powerful, so anyone who jumps on it will arrive fast. That is why they ordered that every time you are in a meeting, you should make the *niyyah*, intention, that this meeting is your last, as your soul might be taken before the next meeting, so you should be in that meeting like someone expecting death; be one whose deeds are completely disconnected from *dunya* by saying, *a`oodhu billahi min ash-Shaytaani 'r-rajeem. Bismillahi 'r-Rahmaani 'r-Raheem. Nawaytu 'l-arba`een, nawaytu 'l-`itikaaf, nawaytu 'l-khalwah, nawaytu 'l-`uzlah, nawaytu 'r-riyaadah, nawaytu 's-sulook, and nawayna as-siyaam*, to keep our *jawarih*, outside and inside, disconnected from *dunya*; then you will receive the benefit as if you did seclusion for forty days!

Every time you sit for prayer or sit to give guidance for people for *akhirah*, then you will be written in the book. There is a book that everyone invents all kinds of ways to be in it, The Guinness Book of World Records. Do you know that book? No? Good, then you are really disconnected from the *dunya*. Like `Ali; if he were the top of people writing English songs, he would be written in the Guinness Book. Someone who ate 200 kilos of meat would be written in that book. And *awliyaa* have their heavenly book which in the hands of *awliyaa* and angels. And *awliyaa* give us hints what to say, so it will be written in that as if you did that *`amal*. So in every association you should intend, "We are making seclusion, or making disassociation, to make movement to Allah, and we are separating ourselves from talk of *dunya*." This way you cut Shaytan to pieces!

It is said, "If you know Allah, you know everything." If you have *ma`rifat* about your Lord, then that leads you to have *ma`rifat* of everything Allah (swt) wants you to know. And who knows himself knows his Lord, and who knows his limits stands by the limit of what Allah orders him to do. Allah sent messengers to put us on the track, so that when we reach the destination, pulled by that big engine to reach the door of *ma`rifat*, when you come to the door and knock, they will open it for you, as we mentioned in a previous session.

Prophet said, "I was given knowledge of *Awwaleen wa 'l-'Akhireen*, of what was and what will be.

One *wali*, ash-Shibli (q), said, "For me, the 'Knowledge of Before and After' is the knowledge of Tawheed, Oneness, and the knowledge of Ahadiyyah, "Uniqueness." It is the cream of what the Prophet (s) came with. Why? Because it is Maqaam al-Hudoor, "the Station of Presence," and Maqaam ash-Shuhood, "the Station of Vision." So that is why we say, *Hudoor Allah, Hudoor al-Habeeb, fana` un fi-Llah, Fanaa'un fi 'l-Habeeb al-Mustafa*. That means when you are in the State of Presence and Vision, and you are reciting *laa ilaaha illa-Llah*, you are in Maqaam at-Tawheed. In the level of Oneness, Tawheed, you see everything is One. When you enter the Maqaam of Vision, you enter the reality of the Beautiful Names and Attributes describing the Essence through the *dhikr* that reminds us of Allah, *laa ilaaha illa-Llah*. The One of Whom we see the signs in *dunya* is the One Whose Greatness we have to know in *Akhirah*, Allah. This *maqaam* is *al-hudoor wa 'sh-shuhood fee istighraaq fee noorun Rabbee*. You will be dipped in the Light of the Lord!

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ
كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ
وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُّورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

*Allāhu nūru as-samāwāti wa al-'arḍi mathalu nūrihi kamishkāatin fihā miṣbāḥun al-miṣbāḥu fī
zujājatin az-zujājatu ka'annahā kawkabun durrīyun yūqadu min shajaratin mubārakatin zaytūniatin
lā sharqīyatin wa lā gharbīyatin yakādu zaytuhā yuḍī'u wa law lam tamsas/ahu nārun nūrun `alā nūrin
yahdī allāhu linūrihi man yashā'u wa yaḍribu Allāhu al-'amthāla lilnnāsi wa Allāhu bi kulli Shay'in
`Alim.*

Allāh is the Light of the Heavens and the Earth. The parable of His Light is as a niche and within it a lamp, the lamp is in glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east nor of the west, whose oil would almost glow forth (of itself) although no fire touched it. Light upon Light! Allah guides to His Light whom He wills. And Allah sets forth parables for Mankind, and Allah is Knower of all Things! (an-Nur, 24:35)

Allah is the Light of the Heavens and Earth: that level is al-Hidaya al-'Uzhmah, "the Greatest Guidance," wal-Maqaam al-Asna, "and the Highest Level, wal-Haal al-Husna, "and the Most Excellent of States," and Sa`daat al-Kubra, "the Greatest Happiness." So to be on that level is very simple; don't make it complicated. so many *awliya* have written so much about these stations, but if we say, *la ilaha illa-Llah*, we will reach the high levels that *awliya* reached. They must simply say, *laa ilaha illa-Llah*. Some people are saying they cannot understand anything the *awliya* are saying, but we are speaking something to allow people to realize that Greatness, to give them a taste. It is al-Maqсад al-Aqsa, "the Highest Attainment," or "the Highest State of Excellence." It takes you to, *qaaba qawsayni aw adna*, "two bows' length or nearer," to be with Prophet as one of his *ummah* that he does not leave anyone behind.

So what is Haqiqat at-Tawheed, "the Reality of Tawheed"? For example, this element is one; it has no resemblance to anything else. Then that unique in itself, unique in everything. no one resembles that: it is "one." That is why, for Allah to show you His Greatness and your uniqueness, He gave you a unique thumbprint that doesn't resemble anyone else's, to show that you don't resemble anyone. No one's heart resembles anyone else's, no kidney resembles another. Okay, there is some resemblance in organs; for example: when a doctor, does a transplant, he has to make sure you have the right tissue type or the organ is rejected. So there are groupings of people, and they are not the same. He also makes groups to follow their own shaykh, not everyone follows one shaykh. Take *hikmah* from that, don't say, "My shaykh is higher than yours, my shaykh is the best." That is no *adab*. You have the same group, to be together, you have the same tissue type, but still that thumb doesn't resemble any other, not even if you are of the same tissue type. Also, Allah created every leaf on a tree to not resemble any other leaf in size or composition or tissue type. Ask a scientist to do tests for you to prove this!

So the word "*tawheed*" means that element has no resemblance. So when we understand that there is no resemblance and Who it is that has no resemblance: *qul Huwa Allahu Ahad, Allahu 's-Samad*. Allah is independent, and all Creation is dependent. Who is holding the universe together? If Allah let it loose it will collapse, *bi ghayri `amadin tarawnaha*. There are no pillars holding everything in space. Who can do that ? Only Allah! Compared to heavenly power and Allah's Greatness, all their weapons are like toys. "Everything that human beings have and say, We control!" Smart bombs and aircraft are like children's toys; if Allah wills, in one second they disappear. If He says to the ocean to swallow all submarines and all vessels, what happens? They can disappear in one moment! May Allah protect us.

Look what happened in Pakistan; Allah (swt) punished them. Not all Pakistanis deserve that punishment. Like Sayyidina Musa, when he said, "*Yaa Rabbee!* When You are angry with someone, why do You destroy the whole city. Why not just that one?" He spoke like that because He had familiarity with Allah (swt). So Allah said to him, "O Musa! Let me show you My Judgment. Go to that jungle and sit for a while." So he went there, waiting to see Allah's Judgment. And he doesn't have patience, he is "Kaleemullah", so among the *anbiya* he feels some preference and higher distinction. So if he likes, like a child speaking to his father can say anything, it is accepted. So Sayyidina Musa thinks he is better than anyone else, so he says as he likes, and he said, "How do you punish everyone who is innocent due to the acts of one person?" Allah (swt) left him waiting for three hours. He became impatient and said, "*Yaa Rabbee!* What is this?" And as soon as he said that, many small ants crawled up his legs. Then Allah ordered one ant to bite him and that ant was happy, as Allah had ordered an ant to bite a prophet! That is love to Allah and love to Sayyidina Musa. Allah commanded the ant, "Bite him very strongly!" As soon as he bit him, Sayyidina Musa pressed his leg and killed all the ants except a few. Then he heard a voice, "O Musa! What have you done?"

He said, "An ant bit me!"

"But you crushed all of them! That is My wisdom, one bad person among them causes all of them to be punished."

Those (flood victims in in Pakistan) who were innocent were given Paradise, and those who did wrong, the Hellfire is ready for them, but since they were punished they are sent to Paradise.

Here is one message to Pakistanis from one of His *awliyyaa*: "If you keep doing that, Allah will continue to send like that." They blew up the *maqam* of one great *wali*, Sayyid `Ali Hujwiri (q). It is as Allah said in Hadeeth Qudsee:

من عادى لي وليا فقد آذنته بالحرب

man `adaa lee waliyyan faqad aadhantahu bi 'l-harb.
Who declares war on a Friend of Mine, I declare war on him.

Allah (swt) said in Holy Qur'an:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

alaa inna awliyaullah la khawfan `alayhim wa laa hum yahzanoon.
Behold! Verily on the Friends of Allah there is no fear, nor shall they grieve. (al-Anbiyaa, 10:62)

So when they blew up that *maqam*, Allah defended him. Sayyid Ali Hujwiri didn't want to defend himself, so Allah defended him: He brought that huge flood. Twenty-five million for one. When they came to Sayyidina Lut, the angels said, "We are coming by Allah's order to destroy your people!" His people were gay. Anyone who protects gay people is going to get that punishment. We don't care about "freedom" or not, gay or not. Allah said to Sayyidina Lut, "Don't look behind you as you leave!" And in one strike He finished them, in one tornado or one hurricane; their homes were destroyed completely in one strike. So Allah showed Sayyidina Musa, "For one I take all!" And that is Allah's Uniqueness, no one can be like that. And how to save ourselves? By Kalimat at-Tawheed, *la ilaha illa-Llah*. When we recite that we are saying, "There is no one to resemble You, *yaa Rabbee*!" And that is Maqaam al-Hudoor and Maqaam ash-Shuhood, the station of Presence and the station of Seeing. To those doing their *dhikr*, Allah will open these veils, slowly, slowly, for them to see this beauty.

So the Maqaam at-Tawheed is a level of beauty. Every year they have a beauty contest broadcast on different TV stations. One is chosen as the most beautiful and is crowned, and I don't know what else she gets of jewelery, watches, and that person becomes so highly respected, for nothing! What do you think about the One Who created beauty? When you enter yourself by saying, *la ilaha illa-Llah*, He will dress you with heavenly beauty. He will be happy to bring you to His Heavenly Creation and say to them, "Look! These are my beautiful ones that have separated themselves from Shaytan!" even if you only say it once a day, or even once in your life. So one *la ilaha illa-Llah* is enough for one day, and one *la ilaha illa-Llah* is enough for one moment. Say that, *la ilaha ill-Llah*; it is describing the One Who has no resemblance.

Surat al-Ikhlaas:

Qul huw Allahu Ahad, "Say (O Muhammad), 'He is Allah, (the) One!'
Allahu aṣ-Ṣamad, "The Self-Sufficient Master, Whom all creatures need; He neither eats nor drinks."

Lam yalid wa lam yoolad, "He begets not, nor was He begotten."
walam yakun lahu kufuwan 'Ahad. "And there is none co-equal or comparable to Him."

And the meaning of "Allah (swt) is One" is, He is denying the division of His Essence. Nafiy al-inqisam fee dhaatihi, "There is no partner with Me and no division in Me." That One has no partner other than Him, and He is the One that looks like no one. He is Creator, and we are His servants and His Creation.

Sayyidina Junayd al-Baghdadi (q) said, "Idha tana uqul aluqala il at-tawheed intiha il al-heera." The brains of the most intelligent men who have brains..." as not everyone has brains, those who have 'dunya brains' are considered to have no brain, as to Allah said dunya is not valued the weight of a mosquito's wing. So why have a brain for it? That means when you add all such brains together they don't weigh the wing of a mosquito, if you still say, "I am here." Sayyidina Junayd said, "The highest of brains that understand are the awliyaa's; whatever heights awliyaa can reach, they have the greatest intelligence as they have left dunya. If we add all the intelligence of awliyaa with all their heavenly knowledge, and we add together their farthest possible goal in understanding Divine Oneness, they will be stunned and in bewilderment. 'Heera, they are in bewilderment.' They reached that level of astonishment, where they cannot understand. With all the tawheed they have made, they reached the Ocean of Bewilderment and they cannot swim in it. They must reach their limits!" That means that anyone who says, laa ilaaha ill-Llah, one day reaches the Level of Bewilderment, in which there is no way to understand anything except traces of that Reality.

Sayyidina Junayd also said, Tandarisu feehi al-`uloom wa yabqa Allah ka lam yazal, "Tawheed means in it are all the images of Creation, and in it all the images of Creation disappear! Say, laa ilaaha illa-Llah, and everything disappears, and you get the reward of that, as all of Creation recites la ilaha illa-Llah, and all of that is written for you! The recitation of all creatures, deserts, sands, and particles, all saying laa ilaaha illa-Llah, and that is written for you! All Creation is disappearing in that ocean and all knowledge stops and we cannot understand anymore."

That is why you say, 'I am standing, yaa Rabb, at my limits.' And that is why you know you can go no further. And Allah's Essence stays as it is, unchanged. We cannot say anything about 'it'. We don't know what to say, in Arabic there is no word to express 'it.'

And they said that the best of what has been said about *tawheed* is what Abu Bakr as-Siddiq (q) said, "*SubhaanAllah*, Praise be to Allah that He did not create a way for His Creation to know Him."

You cannot stand beside the Divine Presence, and that is your limit of knowledge; you cannot go in. That is the limit of knowledge. You are a particle in an ocean, so what do you know about *tawheed*? "Praise be to the One who didn't provide a means for Creation to know Him!" How do you know Him? By realizing your inability to know Him! "I am coming with

complete *ajaz*, inability. With that inability, I know my inability to know You." You have to declare that you cannot know or understand the level of *tawheed*. If you cannot understand *tawheed*, how can you understand Maqaam adh-Dhaat, the Station of the Name "Allah"? If you cannot understand *laa ilaaha illa-Llah*, which is Maqaam at-Tawheed, how you can understand "Allah"? So we can only follow the way of Prophet (s), then you will be there:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ
عَفُورٌ رَحِيمٌ

Qul in kuntum tuhiboon Allaha fat-tabi`oonee yuhbibkumullah wa yaghfir lakum dhunoobakum.
Say, "If you love Allah, follow me (Muhammad). Allah will love you and forgive you your sins, for Allah is Oft-Forgiving, Most Merciful." (`Aali Imraan, 3:31)

So our duty is to follow, and to know our limits and not to trespass them. Today they come to you with all kinds of ways of expressing themselves and say, "We are one, we are united." United with whom? With Shaytan. How can you declare you are united with Allah; that is *kufir*! You cannot even understand *tawheed*. Sayyidina Abu Bakr as-Siddiq (q) said you cannot, or you will completely disappear. "Glory be to the One who did not give a way to know about Him, except by our complete inability to know Him!" Declare that! Don't say "I"!

Wa qeela fit-tawheed, and it is said that *tawheed* means to deny three words ending with "yaa," the last letter of the Arabic alphabet. There are all kinds of knowledge between "*alif*", which declares Allah's Oneness in it's standing up--we will explain later--and "*yaa*", which is the last letter of the alphabet. So that means, "All knowledge is between *alif* and *yaa*." So if you want to understand Oneness, drop the *yaa*; this leaves *alif*, and that is in three words. First is "*lee*" (*lam yaa*), which in Arabic means, "belonging to Me," and yet, you don't own anything. You go to the grave and if you have a ring they take it, and they take everything from you, and wrap you in the shroud and throw you in, then the one who digs the grave comes and if you have any gold teeth, he steals them also, and they take your organs and sell them. You are gone and no one cares how you are cut into pieces.

First is, *laa taqul lee*, "Don't say, 'it belongs to me'." And second, don't say, *bee*, "through me". "You are something because of me!" Or don't say, "I am existing, I am president," "I am king!" What for? Kings don't die? Then what do you think you are? Nothing. Third, don't say, *minnee*, "from me". So *lee*, *bee* and *minnee*, don't say them. (Note: These three Arabic words all end in the suffix *yaa*, in these cases pronounced 'ee'.) Say, "It is from Him to Him," or, *minka wa ilayk*, "from You to You (Allah). There is nothing in our hands!" Then you will be saved.

We will leave it here and continue next time.

Wa min Allahi 't-tawfeeq, bi hurmati 'l-habeeb, bi hurmati 'l-Fatihah.

As-salaamu alaykum, insha-Allah, we have the Holy Hair of Sayyidina Muhammad this evening and we hope everyone can make *ziyaarah*. On the Internet you can make *ziyaarah*, we will raise it up. And anyone who makes *shahadah* in front of that holy hair, as Grandshaykh and Mawlana Shaykh said, it is a *shahadah* in front of Prophet: he is *Haadir* and *Naadhir*, Present and Observing.

The Five Principles of *Maqam at-Tawheed*

*A`oodhu billahi min ash-Shaytaani 'r-rajeem. Bismillahi 'r-Rahmaani 'r-Raheem.
Nawaytu 'l-arba`een, nawaytu 'l-`itikaaf, nawaytu 'l-khalwah, nawaytu 'l-`uzlah,
nawaytu 'r-riyaadah, nawaytu 's-sulook, lillahi ta`ala fee haadha 'l-masjid.*

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

Ati`ullaha wa ati`u 'r-Rasoola wa ooli 'l-amri minkum
Obey Allah, obey the Prophet, and obey those in authority among you (4:59)

Allahuma salli `ala Sayyidina Muhammad wa `ala ali Sayyidina Muhammad.

We said in the previous session that when someone says, *la ilaaha illa-Llah*, it means he is denying everything in this *dunya* and confirming *illa-Llah*, the greatness of the Creator. *Awliyaullah* say not only are they denying what is in *dunya*, but also they are not even looking at what is in *akhirah*, as what they like is only to be in the Divine Presence. To them there is nothing except Allah's existence and nothing else for them exists! As Rabi`a al-`Adawiyya said, "O Allah! I am not worshipping You for Paradise and not from fear of Hellfire, but I am worshipping You for You Only!"

Today they have taught them, not tasty sufi speech on their tongues, but to say always "I", or "my students", "my this and that". It is better to say "our". People might say, "Why use plural?" That is because it avoids selfishness and egoism. When you say "we" it is many people, but "I" is one person. Today they put this in their heads with technology. Today there is the iPhone (ego phone) and the iPad. Why didn't they write "eyePhone"? That is Shaytan always making us say, "I". As we said before, in *Maqaamaat at-Tawheed*, you have to drop the three *ya's*: "*lee, wa bee, wa minnee*". *Lee* means, "for me," *bee* means, "by me" or "through me", and *minnee* means, "from me." That means everything, "from me" and "to me". No, it is "from You to You, *yaa* Rabbee! My appearance in this *dunya* is from You, and my bad *`amal* is from me, and my good *`amal* is from You!"

Don't say everything is "from me." Allah (swt) said in Holy Qur'an, 'Who cares for my wife and my children? Only myself.' Those are the traces that go with you all the way to Day of Judgement. Prophet (s) doesn't say "myself," but he says, "*ummati*, my nation," and *awliya* say "my students" to take to the presence of Prophet (s).

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ وَأُمِّهِ وَأَبِيهِ وَصَاحِبَتِهِ وَبَنِيهِ لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

*yawm yafirru 'l-marru min akheehi wa ummihi wa abeehi wa saahibatihi wa baneeh. likull imrin
yawmaydhin shaanun yughneeh.*

On the Day when a man flees from his brother, and his mother, and his father, and his wife, and his children! Every man that Day will have concern enough to make him heedless (of others).

(80:34-37)

Likull imrin yawmaydhin shaanun yughneeh. Everyone is fearful for himself, if he is going to be punished or not, and it is a fearful day! "On that Day everyone must follow My Prophet. Follow the Way I showed through My messengers." *Wa yawma yufirru min akheehi wa ummihi wa abeehi wa saahibatihi, wa baneeh.* "When you run away from your brother and father and mother and your wife and your children, also you run away from them in *dunya* when you are busy with Your Lord!" You want to be cleaned in *dunya* of everything but attachment to Allah.

That is why they went to Rabi'a al-Adawiyya (r) and said, "Why don't you marry?" she said, "I don't have time." She ran away. Even though it is an Islamic obligation, after her husband died she ran from her family, saying, "I am busy repenting to my Lord. My *istighfaar* needs another *istighfaar* to be accepted." As she did 100 *istighfaar*, it came to her heart that they were not accepted and she did another 100 *istighfaar* to make the previous *istighfaar* accepted.

So never say *lee*, "to me," and never say *bee*, "by me" and never say *minnee*, "from me." It is more respectful to speak in the third person; it is higher *adab*.

Man waqa` bi bihar at-tawheed ma yazdaad fee ayaamin illa muroor `atasha.

Who falls or leaves everything and left the love of *dunya* behind his back, (these are *awliyaullah*) they jump into the sweet oceans of *tawheed*, unity, where you will never quench your thirst; you will always be thirsty, like someone who is taking salt and is always thirsty.

That is why of the five pillars of Islam-Shahadah, Salaat, Zakat, Hajj and fasting in Ramadan--in the last you get thirsty. Allah (swt) said:

الصيام لي وأنا أجزي به

as-sawmu lee wa anaa ajzee bih.

Fasting is for Me and I will reward it.

"Ramadan is for Me; you are fasting for Me and getting thirsty for Me in Oneness Oceans. I will dip you in and dress you in oceans of *tawheed*." Allah (swt), in His wisdom, made us feel that thirst in our day in order to be *sabab*. This causes anyone fasting Ramadan to be dipped in the Ocean of Oneness without feeling anything. On the Day of Judgment he will come out dressed in that dress of a real *muwahhid*, not a fake *muwahhid* who professes by tongue only. You are a real one, as you were dipped in the Ocean of Oneness. That is big and not small; that is something you cannot understand. You are going to be dressed by Allah (swt) in the dress of *tawheed*. *Ayna 's-saa'imoon*, "They will be called, 'Where are those who are fasting?'" and they enter a door to Paradise called "ar-Rayyan," which means "quenched thirst." *Awliya* like to quench their thirst in the oceans of *tawheed*, to appear as a *wali* on the Day of Judgment. And you don't know you are a *wali*.

Shaykh al-Husayri (r) said there are five principles in *tawheed*: *Raf' al-hadath*, the same word used for the shower you take after you experience your desires, but it has a different meaning. It means that Allah (swt) does not increase or decrease. *Hadath* is something that happens daily. For example, you go to work, you meet a person, or you're given a higher rank. Your life is changing, you are becoming older day after day. *Raf' al-hadath* means "to keep in mind that Allah (swt) never changes." He is Allah, not more and not less. The second principle is, *wa ifraadu 'l-qidam*, meaning, "There is only One that is post-Eternal, ancient, the only One that is today as He will be tomorrow, only One that never changes, without beginning or end." These two are very important: there are no changes for Allah (swt), He is as He was before, now and forever; and, He is the only One like that.

The third principle is *hajur al-ikhwan*, to be away from everyone else, "Leave the *ikhwan* and come to My Door. Don't look behind you." An example is, Sayyidina Bayazid al-Bistami (q) was walking with his followers when he saw a lady coming from the other side, and as soon as they approached he hugged her. They were near a house and he entered the house with the lady and closed the door. His followers fell into speculation, saying, "What happened? Is this the conduct of a *wali*? This is not a *wali*, he did something wrong." Except there was one person, who stood at the door waiting for his shaykh to come out.

Sayyidina Bayazid said, "What are you doing, my son?"

He said, "I am waiting to do *khidmah*."

"Where are your brothers?"

He said, "My job is only to be waiting, ready to serve you, and it is not my job to know what my brothers are doing. My entire focus is on you, exclusively!"

Sayyidina Bayazid said, "Come inside, my son. The others had bad thoughts, but this is my sister. You are the only one that understood and you didn't mind whether this was my sister or not. You were only concerned about when I would open the door and when you could do *khidmah*. Bring two witnesses and marry my sister."

So that *mureed* became his *khalifah*. This is a very important lesson: don't play with *awliya*! If that happened to us, we would only look backward (to find dirt), to backbite as much as we could. *Hajur al-ikhwan* is to be concerned with only yourself, not with others.

The fourth principle is *mufaaraqat al-awtaan*, "to leave your birth country or what you inhabit"; leave your "inn," and to go to Maqaam at-Tawheed, which is *la ilaaha illa-Llah*. The Prophet (s) said, *hubb al-awtaan min al-eemaan*. "Love of country is from faith," but you try to leave even that. You want no connection to the country to which you are going, so most of your connections are to the country from where you came. "What is your *watan*?" they ask. *Wattin qahraba al-manzil*, "Find a house to put your electricity or telephone bill." *Wattin*

means “find a bank” to pay your bills today. You don’t have to go every month to pay, but you find a house to take that responsibility. Separate with all these connections to the *watan* you inhabit. Also, your soul is inhabiting your body, so it means, “Leave your ego and free your soul from your connection to the desires of the body.” Today people are so connected to their bodies and how beautiful they look, jogging, going to the gym, where there are too many *shaytans*! Why do they want to become healthy?

La yastaakhiroona sa`atan wa laa yastaqdimoon, “For every nation there is a time to go,” and every person is a *watan*, a nation. Each cell in the body is like a huge factory, with its own defenses and production. Allah (swt) counted them and knows everything about every cell, and they are all coming to His Presence on the Day of Judgment. Don’t jog and go to hell’s gyms. As it says in the first verse we read, you are not going to be delayed one hour or moved forward one hour. If you run from here to Antarctica, you are not decreasing or increasing your life. Don’t bother to run, but also don’t judge those who are running because Allah (swt) made them run, to make them healthy. And if you don’t run, then Allah (swt) made you like that, to be healthy in that way. People are judging each other, and they are coming to me and complaining. Why? Allah knows what is with you and what is not with you!

The fifth and last principle is *wa nusyan ma `ulim*, “to forget what is known”. Whatever you have achieved in your *dunya*, forget about it as it will not benefit you. That is why *awliya* forget about *dunya*. They live in the moment and they don’t mention what was before, like someone who lost their memory; *awliya* have heavenly Alzheimer's Syndrome! Don’t bother with it, but bother yourself to say, *Laa ilaaha illa-Llah*. *Dunya* keeps you from seeing *shawaariq al-anwaar*, the sunrise of heavenly lights.

Sayyidina Abdul Qadir al-Jilani, the *ghawth* of his time, may Allah sanctify his soul, said, “How dare you say, *laa ilaaha illa-Llah*, when your heart is full with many ‘*ilahs*,’ gods!” For a *wali* to say that is big. *Kayfa taqoolu laa ilaha illa-Llah wa qalba mamlu'a bi'l-aaliha*, “How are you sanctifying and praising; how are you worshipping?” Because you are not saying, *la ilaaha illa-Llah* in a real sense; it is blended with the idols within you! It is like you are really saying, “there is no *ilah*” except you, like the Quraysh before Islam worshipped their idols. Don’t say to your idols, “There is no god except you, my idols!” Sayyidina Abdul Qadir was saying, “Don’t put any statues in your heart.” Love of money or love of self are statues that block the real *tawheed*. *La yanfa`uk tawheed al-lisan wa anta `al shirk*, “It is not only speaking of papers, but when *awliya* speak, they dress us with whatever they are speaking.” Sayyidina Abdul Qadir al-Jilani (q) said that, to dress anyone who reads that and to take out the statues of the heart and replace them with the real meaning of *la ilaaha illa-Llah*.

Awliya are not playing. They remind you of your mistakes, but they also take away the wrong you are doing. The normal scholar will remind you, but will not take away that mistake of having idols in your heart. That is not going to give you benefit, but it is like making prayer on a dirty carpet; you must first clean it. So it is not going to benefit you to

have a correct word with a dirty heart. For *awliya*, dirtiness is not love of *dunya*; they already left that. For them, dirtiness is love of *Akhirah*. As Rabia al-Adawwiya (r) said, "O Allah! I am not worshipping You for love of Paradise nor from fear of Hell, but for love of You." That is the reality of love, not like the cliché when they say, "Islam is peace and love." The reality of love is to go through the path to *ma`rifatullah*, and then you see what people cannot see and hear what people cannot hear.

An example is, even if you bring all the best singers and musicians in this world, they cannot be compared with the singing of one angel. When you begin to say truly, *la ilaaha illa-Llah*, the *tasbeeh* of angels comes to your ears and you become drunk from it! It is said that if one *houri* of Paradise would show her finger, from the beauty of her finger and its beautiful perfume, all in *dunya* would faint! What is perfume? Today they sell you tons of perfumes, but *awliya* give you real perfume: to say, *la ilaaha illa-Llah Muhammadun Rasoolullah*. You cannot say *la ilaaha illa-Llah* without saying *Muhammadun Rasoolullah*. That is our safety. Whoever wants to get upset about this, let them do so!

Sayyidina Abdul Qadir al-Jilani (q) said, *Al-qalb al-muwwahid yudnee shaytan*, "The heart that is always mentioning the Oneness of Allah will exhaust his Shaytan." The one whose heart is always in *tawheed*, always saying *la ilaaha illa-Llah*, that one's *shaytan* will get exhausted. That is killing him and it is a sword against him. The *mushrik yudnihi shaytan*, you know, the one who makes partners with Allah (swt), it will make this *shaytan* exhausted. Don't say, "I am not *mushrik*." Yes, we are. "Of course we are not *mushrik*! We are Muslims!" But that is not what Sayyidina Abdul Qadir (q) is saying. He is saying that the heart that has no one other than Allah (swt) will harm *shaytan*. The heart that doesn't mention any except Allah, and the full heart that is in that *tawheed* makes his *shaytan* exhausted. But the one who makes his heart open for all kinds of worldly desires, and also heavenly desires, that heart is doing partnership with Allah (swt) so his *shaytan* will exhaust him. That is why Muslims are exhausted today. Muslims are exhausted because we are molding elements together, like molding a statue from that clay you form. You are molding a statue, which is *dunya*, together with pure heavenly Paradise elements and you are trying to put it into a statue. That is why your prayers have to be for Allah (swt).

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

Qul innamaa 'anaa basharun mithlukum yoohaa ilayya annamaa ilaahukum ilaahun waahidun faman kaana yarjoo liqaa rabbihi fal-ya`mal `amalan saalihan wa laa yushrik bi-`ibadati rabbihi ahada. Say (O Muhammad), "I am only a man like you. It has been inspired to me that your God is One God (Allah), so whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord." (Surat al-Kahf, 18:110)

Prophet (s) is so humble! With all that Allah (swt) gave him, he said only, "But I am different in that it is revealed to me." What is different? That means a huge difference, someone who can receive *wahiy*.

Prophet (s) is telling us, "Don't worship nicely and then run to your work and not keep worship in your heart." Deal with *dunya* matters, yes, but don't leave worship from your heart. The one who likes to meet with His Lord on the Day of Judgment, let him do a good *`amal*. What is that? To put no partner with His Lord. Don't put yourself with your Lord, saying, "I am an engineer, I am a doctor, I am a carpenter." Do you do that? Your honor is not with what you do, nor from any degree, but only Allah's honor is what counts! Can you go to Allah (swt) on Judgment Day and when you are called, you say, "O, my Lord! One second, I have a degree."

"What is your degree?"

"I am a doctor," or, "I am a carpenter."

"We don't need a doctor or a carpenter here."

"I am a lawyer."

"We don't need one, there are no disputes here."

"What do we need then?"

"We need to have no partner to Allah (swt)."

What does it say in Holy Qur'an about those who refute *ism adh-dhaat*?

قُلِ اللَّهُ تَمَّ ذَرَهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ

qul Allah wa dharhum fee khawdihim yal'aboon.

Say "Allah," then leave them to plunge in vain discourse and trifling. (al-An'am, 6:91)

Say "Allah" and leave them in their playing. They say don't say, "Allah," so then what else is there to say, "Shaytan"? What should you say when you have a problem? Do you say, "Yaa Hollywood"?

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ

*wa maa muhammadun illa rasool. qad khalat min qablihi 'r-rusul. afaman aw qutil anqalabtum `ala
aa`aqaabiku wa man yanqalib `ala `aqibayhi falan
yadurra allaha shay'aan wa sayajzee allahu ash-shaakireen.*

Muhammad is no more than a messenger; many messengers passed away before him. If he died or were slain, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will reward to those who are grateful. (Aali Imran, 3:144)

At the Station of Qaaba Qawsayn, Prophet (s) saw Allah (swt)! As Imam Nawawi (r) said, "We have not yet reached Maqaam at-Tawheed; the only one to reach it is the Prophet (s)." He is the only one to reach the Divine Presence, the reality of reaching *qaaba qawsayni aw adna*. And the *mushrik*, one who puts partnership of *dunya* with *akhirah*, is not yet outside

awhaal ad-dunya and will be exhausted by *Shaytan*. There is not one person outside that, even who has ten or one-hundred billion dollars, multiple luxury homes and cars. Everyone has a problem and no one can say, "I have no problem." Because Allah (swt) is teaching you, when you have problems you should remember Him, but you don't. When you have no problems, you reached Maqaam at-Tawheed; like *awliyaullah* don't care about *dunya*, who dies, dies. What is better, to be in *dunya* or *akhirah*? So if someone comes to a *wali* and says, "I am sick, I am in a problem. Make *du'a*." What *du'a*? Go to *Akhirah*, it is better. But with their mercy they make *du'a*, and their *du'a* is strong.

May Allah (swt) cure us and take away the *shirk* from our hearts. Say, *laa ilaaha illa-Llah*. Say, *Bismillahi 'r-Rahmaani 'r-Raheem*. Say, *Qul hu allahu ahad*. (Surat al-Ikhlās) If you recite it daily you will be saved, despite whatever comes from difficulties and miseries. They dress you with that; the *awliya* dress you with the reality of *tawheed*. They are not like you. They don't speak to give you advice. Even if no one is going to say, *laa ilaaha illa-Llah* and no one is going to say Surat al-Ikhlās, they dress you. They already have the dress and they dress you one by one. Whether you do this or not, they have to dress you since you took their hands. They are under that responsibility. They have to dress you, since they are responsible in presence of Prophet (s).

Why do they say Ghawth, Qutb, Nujaba, Nuqaba, Awtad, Akhyar? These are different types of *awliya* and all are for helping and serving the servants of an-Nabi. They cannot leave you without clothes. Can you walk naked in the street? Someone will come and dress you, since we are all naked in *dunya*. We are making a partnership of *dunya* and *Akhirah*. They have dresses ready and they dress you with those.

According to the *wali's* level you get a dress, and the higher level has a higher dress, *wa fawqa kulli dhi 'ilmin `aleem*, until you reach Sultan al-Awliya. When he dresses you, then Prophet (s) will dress you and that dress is far higher than what the Sultan dresses.

May Allah (swt) forgive us and bless us and we will continue at Fajr, *inshaa Allah*. We remind everyone that we began that series to explain what we know in Islam. It is not, as they say, that there is no hierarchy. In fact there is a reality of a pyramid and a hierarchy and *awliyaullah* have different things they do and duties. As of today we have made 23 or 24 *suhbats*, all of them to describe what these *awliyaullah* do, to describe the Ghawth, what he does and to describe these five groups of *awliyaullah*. And then we come to the senior Muslims in these communities, to shed a light on this knowledge that no one is touching today.

Today what are they touching on? Only politics, as if the only concern is *dunya* and nothing else. Mosques are used to promote political agendas. You can rent another hall and speak about what you want, but speak about *Akhirah* in the mosque and speak about politics or *dunya* matters in another hall. Why do you bring such subjects to the podium of the mosque? Leave the *masaajidu lillaah*, the mosques are for Allah, and don't speak about what the president did or the cabinet did or foreign policy or what is our right or not our right. The

masjid is for worship! There you read Qur'an and hadith, pray and do *dhikr*. Don't make *halaqa* circles and say, "You like *jihad*?"

"Yes, I like *jihad*."

"Okay, let's go and blow someone up."

"Then what about Allah?"

"No, He is busy, it is Ramadan now. And when we're making *jihad* we have to make *taqiyya* and disguise ourselves and go dancing at discos, to blend in with people. And then we make explosives and save the *ummah*."

What, saving the *ummah*? You are putting the *ummah* in difficulties and problems! Mosques are Allah's Houses. Don't make any partnership with Him by bringing something else into the *masjid*. When we come into the *masjid* we are bringing our dirty politics, when we should say, "Don't discuss this here. Rent a hall and speak about it there."

Wa min Allahi 't-tawfeeq, bi hurmati 'l-habeeb, bi hurmati 'l-Fatihah.

Maqaam al-Ikhlaas, the Level of Sincerity

Allahuma salli `alaa Sayyidina Muhammad. Salloo `alayh. Say, laa ilaaha illa-Llah Muhammadun Rasoolullah!

*A`oodhu billahi min ash-Shaytaani 'r-rajeem. Bismillahi 'r-Rahmaani 'r-Raheem.
Nawaytu 'l-arba`een, nawaytu 'l-itikaaf, nawaytu 'l-khalwah, nawaytu 'l-`uzlah,
nawaytu 'r-riyaadah, nawaytu 's-sulook, lillahi ta`ala fee haadha 'l-masjid.
Nawayna as-siyaam, insha-Allah.*

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

Ati`ullaha wa ati`u 'r-Rasoola wa ooli 'l-amri minkum
Obey Allah, obey the Prophet, and obey those in authority among you (4:59)

As we said before, the heart that keeps declaring and manifesting the Oneness of Allah (swt), Maqaam at-Tawheed, that person and that heart will make his Shaytan exhausted. And the one who is always associating himself with Allah (swt), who whatever he does of good he says, "I did that, I gave money, I gave a donation for Pakistan." It is as if Pakistan became a commercial for everything, for violence, for disasters. I don't know what is happening in Pakistan. It might be there are too many *mushriks* there, too many people calling people to themselves. There is too much black magic there! I didn't see a Pakistani that didn't say, "I have black magic." It is rare to find someone who doesn't have black magic, like in Kenya, Ghana, Indonesia, etc., all these countries have black magic. May Allah take away that black magic! It is worthless when they use it on human beings. Black magic is really Shaytan preventing you from declaring *tawheed*. So the one who is prevented from *tawheed* will be exhausted by Shaytan. So what do you need? You need sincerity. When we have sincerity then we are going to throw out Shaytan from our hearts. And how you can achieve sincerity?

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

Yaa ayyuhal-ladheena aamanoo ittaqoolah wa koonoo ma` as-saadiqeen.
O you who believe! Fear Allah and be with those who are pious (in word and deed). (at-Tawbah 9:119)

Those who have *taqwa*, what is Allah telling them? You must have *taqwa*, otherwise it is a waste of time. "*Taqwa*" is sincerity. When you have *taqwa*, He allows you to be with trustworthy people to take you forward. So be with these trustworthy people, who kept their covenant with Allah and never changed.

So *taqwa* is to be steadfast, and we are struggling with that. How do we achieve *ikhlaas*? In the Holy Qur'an there is a chapter, "al-Ikhlaas" that begins with, *Qul Huwa Allahu Ahad*. If

you want to achieve sincerity, read Ikhlāas Shareefah. That is why *awliyaullah* order their followers to it read Surat al-Ikhlāas one-hundred to one-thousand times daily. When someone has a problem and I say, "Read *yaa Fattah* 100 times," they say, "daily?" What do you mean? Do you want it monthly or yearly? It is too much for them! We are busy. In what? Busy in business. So read Surat al-Ikhlāas, it will become manifest in you. When you are coming to Allah reciting Surat al-Ikhlāas, do you think that Allah will throw you out? If someone is knocking at your door and you say, "I am not answering," if that person is persistent, what will you do eventually? You open the door; either you shout at him or you welcome him. Allah is not like us. His door is from east to west, and if you want to go out, there is no way. That 'exit' is like the eye of a needle! Then He will manifest on you the *barakah* of the holy Surat al-Ikhlāas.

But Shaytan makes us unaware of Surat al-Ikhlāas. If you go to a rich man, or a president or king, they give you medallions, showing you his generosity, by giving a medallion. You come a second time, he gives another medallion. You come a third time, he might not invite you again. When you make *salaam* to Prophet (s), he will answer you with a better *salaam*. Whoever makes one *salawaat* on Prophet (s), Allah makes ten *salawaat* on that person. Allah's *salawaat* on that person is far greater, that there is no description of it! The *Sahaabah* (r) used to pass by Prophet (s) and say, "*As-salaamu `alayk, yaa Rasoolullah*," and he replied, "*Wa `alaykum as-salaam wa rahmatullah, yaa `abdAllah!*" And then that *Sahaabi* (r) would pass another time and get another *salaam* from Prophet (s). *Sahaabah* used to show that sincerity by sending *salaam* on Prophet (s). And we are sending *salaam* on Prophet (s) from here, *as-salaatu was-salaam `alayk, yaa Rasoolullah* (s)! Do you think Prophet (s) is not answering? Of course he is! There are about 100 people here. So ten multiplied by 100 equals 1,000. Each one will get 1,000 *hasanaat*. And if there are 5,000 people you will get 50,000 *hasanaat*. If you want to get that benefit, go to Indonesia, where there are at least 5,000 to 10,000 attendees at every mosque!

So whoever comes with sincerity, with *qul Huwa Allahu Ahad*, the door is open. Sincerity is the pulp of all sayings and actions, *af al*. That is the secret and the main seed of sincerity. It is the fruit that has the *qushra*, shell, of your sayings and your actions. The indication of sincerity is what appears or manifests through your sayings, what you speak and how you act. If you speak well and are respectful to everyone, that indicates sincerity. Sincerity is to be patient with the one you don't like, with whom you can never meet eye to eye, and that is very difficult. There it shows sincerity, as he is Allah's servant also. Allah sent him as a test for you to see how you are going to take it.

To save the fruit you need the shell, and to save your sincerity, you need a shell which are the actions and sayings. Whatever is inside manifests in the shell. If the fruit inside is rotten, then the shell is finished as well. So the shell must not be rotten, meaning, your actions and saying must be of a higher level. How do you speak to someone important? Very nicely, so that you can attract them towards you. How do you speak to Allah and then to Prophet (s)? It is important to stand when Prophet (s) is being mentioned. Here we would be standing and sitting without end, but people are not accustomed to it. Therefore, stand in your heart. People

ask me, "Is there a problem? Why are these people standing and sitting?" What should I say? So, be normal.

Sincerity is the fruit, and if there is no sincerity, then what do you have inside? What do you do with a dry shell? You don't throw it; it is something important. What you do with it? You burn it. Burn your bad actions and your bad sayings. Punishment is to clean and Hellfire is to burn bad actions and to keep the pulp clean. Try to throw away your bad actions and bad sayings from yourself.

Listen, O Believer! O *Muwwahid*! Allah said in the Holy Qur'an: *Bismillahi 'r-Rahmani 'r-Raheem*.

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا

rabbul-maashriqi wal-maaghrib fattakhidh-hu wakeel.

(He is) Lord of the East and the West. There is no god but He. Take Him therefore (as your) Disposer of Affairs. (al-Muzzammil, 73:9)

Be careful, He is the Creator of East and West, but there is a meaning here. Yes, He is the Creator of the beginning of the sunrise, *shawaariq al-anwaar*, the rising lights. He is the Creator of the rising lights and Creator of the setting lights. But it is immediately followed by *la ilaha illa-Huwa*, bringing your attention to what is much deeper. *La ilaha illa-Llah* means, "There is no Creator except Allah." *la ilaha ill-Huwa* means, "There is no Creator except the Unknown Essence." That is *`ism adh-Dhaat*, which is *qul Huwa*, before "Allah," meaning, "more Unknown." So if He is Lord of East and West, then He is the One that is Unknown. Even the light of east and west goes down, but His Essence is Unknown. And then He said:

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ

Rabbu 'l-mashriqayn wa 'l-maghribayn, fa bi ayyi `aalaai rabbikuma tukkadhibaan.

(He is) Lord of the two Easts and Lord of the two Wests. Then which of the favors of your Lord will you deny? (ar-Rahman, 55:17-18)

"He is the Lord of the two Easts and the two Wests." Why are you lying on Allah? Is there more than one east and more than one west, is there more than one sun? Yes, it must be, or else He would not say it in the Holy Qur'an! *Rabbul-mashaariq wal-maghaarib*, "He is the Lord of the Easts (plural) and Lord of the Wests (plural)." There is no end to easts; in every moment He is creating easts. There are infinite numbers of easts and wests. So to accept you, you have to say, *"la ilaha illa-Huwa."* *Awliyaullah* order those who are more in seniority, to recite 100 to 1,000 times *Laa ilaaha illa -Huwa* after *laa ilaaha illa-Llah*. And that is why in *baya`* we recite *Allahu, Allahu, Allahu Haqq*, to enter that ocean of The Unknown.

When He said, *Rabbu 'l-mashriq wa 'l-maghrib*, "Lord of the East and the West," what does it mean? Allah is *Noor-us-samawaati wal-`ard*, the rising sun that shines over everything. That is why we were explained in previous sessions about *shawaariq al-anwaar*, when you throw

away all these veils and the dust that prevents you from receiving the rising lights. Come to Him with nothing, then you will receive these rising lights and they will manifest in your heart!

Who is The One to Whom all the Lights of all the Names and Attributes are manifested? It is the Prophet (s)! He is *Mashriq* (east) and *Maghrib* (west) that is rising all the time and downloading all these Names and Attributes. One of his names is *al-Mashriq* and *al-Maghrib*, because Allah said, *rabbu 'l-mashriq*; that is where all rising lights come from. That is because Allah is his Lord and that is why He raised Prophet's name with His.

Then what about *Rabbu 'l-mashriqayn wa 'l-maghribayn*? That has no *shareek*, no associate to Allah. He is the Lord of Prophet (s), Sultan al-Anbiyaa (s), and Sultan al-Awliyaa. That is the indication of the one who receives directly from the Prophet (s) and gives guidance to the *ummah*. And that is also an indication that Allah gives to the beloved Prophet (s), one who is Sultan al-Awliyaa. *Fa bi ayyi `alaa rabbikum tuxadhbaan*, so who gave you permission to say, no? He is *al-Mashriqayn* and *al-Maghribayn*.

Muhiyyudeen ibn al-`Arabi (q) said, "The presence of Sultan al-Awliyaa is always facing the Prophet (s) to receive directly from him." What about the Creator of Easts and Wests? That means He is the Lord of all *awliyaa* that He gave to Prophet (s). They are *shawaariq al-anwaar*, spotlights moving in this universe, bringing the kernel of sincerity, *lubb al-ikhlaas*. When they carry that sincerity, they become *ayah min ayaatullah*, a sign from Allah's Signs.

One of Shaykh Sharafuddin's (q) names was "*ayaatun min ayaatullah tamshi `ala al-`ard*". When you enter these oceans you find yourself saying, "What I am doing here?" That is why most *awliyaa* are waiting for the day when Allah calls them to the Divine Presence. When we know that Allah mentioned Prophet (s) as *mashriq* and *maghrib*, as *mashriqayn* and *maghribayan*, and as *mashaariq* and *maghaarib*, then we know there is no way to be sincere except through him. So we have to be always knocking on the door, calling, "*Yaa Sayyidee, yaa Rasoolullah!*" But don't come alone; bring someone with you. If you come alone, they will not open because there is no sincerity in you. You have to bring someone that is accepted, a means, *wasilah*, vehicle. If you bring your shaykh with you, for sure he has more access than you. When he says, "*As-salaamu `alayk yaa Sayyidee, yaa Rasoolullah!*" it is different from when we say it. He says it with sincerity, so then they will open the door. For those with no sincerity, they will get rewarded, but the door might not open. You must keep saying it every day and you must not get tired; keep knocking.

"Enter houses through their proper doors." Who are the doors? They are *awliyaullah*. Prophet (s) said:

انا مدينة العلم و علي بابها
'Ana Madinatul-`ilmi wa `Aliyyun baabuha.
I am the city of knowledge and `Ali is its door.

Sayyidina `Ali (q) is the door. In every time, there is an inheritor for Sayyidina `Ali (q). So come with him and then you see the city. Who did Prophet (s) take with him as a companion in his migration? He took Sayyidina Abu Bakr as-Siddiq (r). There was never a moment that he was away from Prophet (s). Therefore, he is always inside the city not outside. Inside you will find another door for you to be sure you are in the presence of Prophet (s). That is why the Naqshbandi Order is called The Golden Chain, it comes from two great humans that are with Prophet (s). Sayyidina `Umar (r) and Sayyidina `Uthman (r) are also among the greatest *Sahaabah* (r), but they have other assignments, other things to do. The Naqshbandi Tariqah connects these two sources in Sayyidina Jafar as-Sadiq (q). When we come with these two sources, then Shaytan becomes exhausted. When that happens, *dunya* comes to you. But right now, we are slaves to *dunya*. We are running after work, after *dunya*.

Indama tatajarrad min tabi`ati nafsak al-haywaaniyya, "When you strip from yourselves your animal characteristics and from *wujood al-imkaani*, from the possibilities of your existence, then you can come to *al-wujood al-jam`i*, the collective existence. When you leave the *indi* existence, you will be with collective existence of *awliyaa* and Prophets in the Divine Presence, *al-wujood al-imkaani la qeema lahu*, the existence of possibilities has no value. *Al-wujood al-ilaahi lahu kullu qeemah... ma`rifat ul-qaaree*, the Divine Existence that is a very precious ocean that has endless depth. You can dive and dive, and still it is as if you didn't dive at all. That is why *laa ilaaha illa-Llah* takes you to *wujood ilahi*, the Real Existence. In *dunya* if you say *laa ilaaha illa anaa*, and this is our actions that proves we are saying that "There is no god except me." That is not going to take you anywhere, *dunya* will become your master and you will become slave to *dunya*. When you say *laa ilaaha illa-Llah*, then *dunya* will become slave to you. Say it with sincerity and Allah will open to your heart.

May Allah forgive us and may Allah bless us and we will continue next time.

Wa min Allahi 't-tawfeeq, bi hurmati 'l-habeeb, bi hurmati 'l-Fatihah

Shari`ah Is the Shell That Protects the "Fruit of Islam", *Tasawwuf*

*A`oodhu billahi min ash-Shaytaani 'r-rajeem. Bismillahi 'r-Rahmaani 'r-Raheem
Nawaytu 'l-arba`een, nawaytu 'l-itikaaf, nawaytu 'l-khalwah, nawaytu 'l-uzlah,
nawaytu 'r-riyaadah, nawaytu 's-sulook, lillahi ta`ala fee haadha 'l-masjid.
Kalimataan khafeefataan `ala al-lisaan thaqeelataan lir-rahman, subhaanAllah wa bihamdihi
SubhaanAllahi 'l-`Aliyyu 'l-`Adheem astaghfirullah.*

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

Ati`ullaha wa ati`u 'r-Rasoola wa ooli 'l-amri minkum
Obey Allah, obey the Prophet, and obey those in authority among you (4:59)

O Believers! Followers and students of Mawlana Shaykh Nazim al-Haqqani (q)! The Prophet (s) said, *kalimataan khafeefataan `ala al-lisaan thaqeelataan li 'r-rahman. A`oodhu Billahi min ash-Shaytaani 'r-rajeem. Bismillahi 'r-Rahmaani 'r-Raheem.*

As Mawlana Shaykh Nazim (q) says, "O our Attenders!" Students of Mawlana Shaykh Nazim (q), we are followers of Ahlu 'l-Sunnah wa 'l-Jama`ah, therefore we must behave likewise; we must not behave as people with no discipline. Discipline is what leads you to the love of Allah and of Prophet (s). If Sayyidina Muhammad (s) said something, it is to be followed. He left behind his *sunnah*, which is to be followed, to guide us not to be careless about how we behave and act. We have to behave well, and to behave well is to follow the footsteps of Prophet (s). If you follow Prophet (s), you will be happy in this life and the Next.

Prophet (s) said, "Don't be like roosters and chickens when you pray, as that prayer is not accepted." He saw someone praying, going quickly up and down, and when that person made *salaam*, he told him to repeat his prayer. *Tariqah* is not only *ma`rifatullah*; although that is important, you cannot leave *dhaahir ash-shar`ah*, the external (practices) of Shari`ah or then it will be as if you didn't pray. Don't say, "My prayer is accepted, I have a shaykh." No! Your shaykh is not going to help you when you come against Shari`ah. Prophet (s) said:

kalimataan khafeefataan `ala al-lisaan thaqeelataan lir-rahmaan.
Two words that are very light on the tongue, but very heavy on the scale.

There are different *ahadith* on that. One of them says, "These words are *subhaanAllah wa bihamdihi*," and according to another *hadith*, it is the *shahadah*, which Prophet (s) said it is to say, "*Ash-hadu an la ilaaha illa-Llah wa ash-hadu anna Muhammadun Rasoolullah.*"

When you say, "I am *muwahid*," you have to implement the meaning of *tawheed*, which is what ? It is *sajdah*. That is what Allah ordered Iblees to do and he refused. Whether it is a

sajdah of worship or of respect to the light of Prophet (s) in Adam (a), when you make *sajdah* you must keep its requirements. What are they? To say, *Subhaana Rabbee al-`ala wa bihamdih*, not to say it like a parrot, (very fast). You have to meditate on it, *al-`ala*. The secret of that Name will reach you when you ponder it. "Allah is High and the rest are slaves to Him!" When you say, *Subhaana Rabbee al-`ala wa bi-hamdih*, Allah will dress you with that dress, that *baraka*, when you say it three times in each *sajdah*. Don't allow Shaytan to exhaust you by pecking the ground like a cock or a chicken.

Who says, *Subhaana Rabbee al-`ala wa bi-hamdih* completely? Some say, *Subhaana Rabbee al-`ala*, they don't continue saying *wa bi-hamdih*. So when we are not giving all the rights to our prayers, which is a kind of worship that Allah ordered everyone to do, should we expect we will not have problems? You will have problems in *dunya* and in *akhirah*! What is the benefit of *tasawwuf* when we are dropping Shari`ah? We are Muslim first, Shafi`ee or Hanafi (or following another) school of thought. Then we follow a *tariqah*, a Way. So we have to learn Shari`ah first, and then enter *tasawwuf*. If we don't know Shari`ah, we should not attend *tasawwuf* classes!

In the previous years, students were not allowed to attend *tasawwuf* classes at all before being checked in Shari`ah completely, as it is not simple. In the time of Sayyidina Abdul-Khaliq al-Ghujdawani (q), one of the shaykhs of the Golden Chain, the grand mufti of that time came to him. He said, "Yaa Abdul-Khaliq, I want to be in that path," because it is the fruit for `ulama. Shari`ah is the shell that saves the fruit. They know the importance of the fruit. I remember when all my uncles studied in Azhar ash-Shareef, you could not graduate except by being in a Sufi Order. Today you can graduate by being an `alim, but previously you had to have Shari`ah (law) and *tasawwuf*.

Imam Malik (q) had 300 teachers of Shari`ah and 600 of *tasawwuf*. Do you think they taught him to pray like a chicken? We don't understand! Islam accomodates every century, time, culture, and moment in the lives of human beings. We cannot say we have to "Arabinize, Pakistanize, or Americanize " Islam. Anyone who is saying that is considered *kaafir* (unbeliever)! Did Allah say that whenever someone comes, they can change Islam? No! But He said:

لِيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

Bismillahi 'r-Rahmani 'r-Raheem, al-yawma akmaltu lakum deenakum wa atmamtu `alaykum ni`matee wa radeetum lakum al-Islamu deena.

This day I have perfected your religion for you, completed My favor upon you, and have chosen Islam as your religion. (Surat al-Ma'idah, 5:3)

"Today I have perfected and completed," meaning, "There are no additions after I have completed, and I have given you with My satisfaction of my religion." So we can say we want reform Muslims, but we cannot say Islam needs reform; you cannot reform what Allah made perfect! Muslims are mistaken, not following *Shari`atullah*, and not understanding the taste that Allah gave in His Shari`ah! When they don't have taste they think, "We have to

change Islam," and that is not true. Islam cannot be but what it is. No addition, no subtraction, no multiplication, and no division. Shari`ah is clear, *al-halaalu bayyin wa 'l-haraamu bayyin*. But extremists are doing different things, coming with verses of Holy Qur'an (which they misinterpret). Why blame Islam for the wrong understanding of one person? Blame that person, not the religion!

Imam Malik (q) said, *man tafaqaha wa lam yatasawwafa faqad tafassaq*, "The one who studied Shari`ah without learning the spiritual side will become corrupt." Shari`ah is the trunk and inside is the *lubb* of the tree. When deer come in the winter and can't find anything to eat, they scrape the bark of the tree and eat the sap. The bark is Shari`ah and the sap is *tasawwuf*. So they take Shari`ah and hold it, then they reach the inside; that means you need both. That is why he said, "Who studied Shari`ah and left *tasawwuf* is corrupt, and whoever studied *tasawwuf* without Shari`ah, is a heretic." You cannot be a *sufi* and not pray, but you can pray and not be a *sufi*. So the first one is, to follow Shari`ah without *tasawwuf*. There is no taste; therefore, you are cheating and deceiving, you do what you like. But whoever studied *tasawwuf* without Shari`ah is also dangerous as it leads you to be a heretic. Today they say, "We are *sufis*." No! You are only hiding behind the name of Sufism, but in reality doing all things that are wrong! Have you seen these big conferences? They speak on *tasawwuf* and never on Islam.

When we came in 1991 and spoke about *tasawwuf*, they acted like they never heard of it. How is it possible that Pakistanis, Indians, or Arabs never heard of *tasawwuf*? Where did you throw Maqaam al- Ihsaan? There are tons of books by thousands of scholars! Imam Malik (q) said that you have to study both, the shell and the fruit: the shell saves the fruit, just as the cup saves the water. If there is no cup, there is no water. Where will you put it, in your pocket? No, it will run off and leak. The cup preserves the water.

So the shaykh came to Abdul-Khaliq al-Ghujdawani (q) and said, "I want to be your student." He said, "I have too many students." The shaykh said, "I have Shari`ah, but I need to taste the sweetness of the fruit."

It is not like *dunya* fruits; can you have more than 100 kinds of fruits? Every moment you will be offered different heavenly fruits with a different taste. And each heavenly fruit is different from the other. So there is an infinite number of different types of fruit. As when Sayyidina Zakariyya (a) entered the *mihrab* of Sayyidah Maryam (a), he found there provisions of fruit and each time the fruits were new and different. Heavenly fruit never repeats.

The shaykh said, "I don't want knowledge of papers, I want the real taste, *dhawq*." So Abdul-Khaliq al-Ghujdawani (q) said, "Since you are insisting, I will give you the taste of *tasawwuf*, some sweet fruit." The shaykh said, "Yes, that is what I want!" He thought that Sayyidina Abdul-Khaliq al-Ghujdawani (q) will open a book and explain to him some secrets, because he is an *`alim* (scholar) and that is how he learned. So he waited and saw the shaykh bringing a donkey, an axe, and a rope.

Abdul-Khaliq said, "Shaykh al-Islam, you want to learn *tasawwuf*?"

"Yes, I want to sit with you and learn from you"

He said, "No, you sit with my donkey."

People come to Mawlana Shaykh Nazim (q) and say, "We want to sit with you." What do you mean? You are nothing; you need to fight with your ego first and then come! These are sultans; come to them as such!

So he said, "Go, cut wood, and bring it. That is your job." They were in Merv, where it is very cold in the winter. And he added, "Go up to that mountain and use this road to get there." So how will Shaykh ul-Islam take the donkey up the mountain and bring back wood, as someone might see him. Abdul Khaliq al-Gujdawani (q) wants to teach him humbleness. "Go and get yourself straightened out." At one street, people saw him in the village. Children began to throw stones at him. People leave their children, especially in the West. If the children break the whole mosque, it is no problem. Now they made the child the shaykh and adults are their *mureeds*! If children are not disciplined in childhood, you cannot later control them when they are older. It is better to give a little bit of discipline when the child is still young, because they will forget you disciplined them. If not, they will grow up and become gangsters and join gangs. How many children around the world are joining gangs? You cannot bring them back.

So the children were running behind him throwing stones, saying, "Shaykh ul-Islam has a donkey!"

He came back and asked Abdul-Khaliq al-Ghujdawani (q), "Can I change the route and go through the back roads?"

Abdul-Khaliq said, "You are changing something. How dare even you come and ask me!" Today Mawlana Shaykh Nazim (q) is very soft. He doesn't say anything to people. You should have seen him 20 or 30 years ago!

Abdul-Khaliq al-Ghujdawani (q) said, "Since you asked, now you have to go through the main roads of the city."

He wants to give him *shawaariq al-anwaar*, manifestations of Heavens. One comes, the other goes, and each is different in color. But first, you have to get the key. As Sayyidina Musa (a) objected to Sayyidina Khidr's (a) actions, likewise, Shaykh ul-Islam complained. At the first level, he said, "Can I go through the road where no one see me?" and Abdul Khaliq al-Ghujdawani (q) said, "No, you go through the main roads now." And as he was going, more children and many people behind him were saying, "Shaykh ul-Islam is crazy."

So he came back, complaining, "O! That original road was better. Can you put me back on that road? They are bothering me on this one too much."

Sayyidina Abdul-Khaliq al-Ghujdawani (q) said, "You are saying this, so give me back my donkey, my rope, and my axe. Now go and clean the toilets of the city."

Tariqah is not easy. They bring all difficulties to your nose. "Go and clean what people don't." That is why the *khadim* (servant) of the *masjid* is the first to enter Paradise, not the

imaam or the *mu`azzin*. Even if the *imaam* memorized the entire Qur'an and *hadith*, the one cleaning the restrooms will be sent to Paradise first. Allah looks at sweet people, ones who don't raise their heads, especially who are cleaning the *masjid*; they don't complain that someone asked them to clean the *masjid*. The person who is cleaning is carrying the waste of those who are arrogant. They don't care. They don't say "We have to volunteer and come to clean the *masjid*." No, they are not caring.

Sayyidina Abdul Khaliq al-Ghudawani (q) said, "You go and clean the city restrooms." Shaykh ul-Islam knew that he is not giving difficulty to him, but to his ego. So he did as the shaykh said. Forty days later, he came back and the shaykh said, "Now you can receive your trust." Sayyidina Abdul Khaliq al-Ghudawani gave him his *amaanah*. So Shari`ah is first, but you have to combine it with *tariqah*. Or else, you will feel arrogant. Therefore, you need to say, "*Yaa Rabbee*, I don't know and they don't know. Whatever you inspire to my heart, that is what I need and they need." May Allah keep us on the track of Ahl as-sunnah wal-Jama`ah, or else we will be falling on the ways of Shaytan and never coming out.

Today, unfortunately we are falling into this problem; we don't accept advice. If someone tells you something, don't say, "Who are you?" Listen, you may benefit. When Shaykh Sharafuddin (q) was asked, "Why are you giving so much attention to that young one (Grandshaykh `AbdAllah)?" he said, "My nephew? If a child now will go to his house and say, 'Your shaykh is telling you to go to Madina or to Mecca,' he will not *yatarajaa*, hesitate. Without any doubt and without asking anything, without even saying farewell to his wife and children, he will open the door and start walking to Mecca or Madina. He will not question or say, 'I need a ticket or a camel or a donkey, or provisions.' He will go forward, not backward!" Not even say *salaam* to his wife. Who can do that now? *Tasawwuf* is belief in what the shaykh says, or you believe, "When someone says something to me I do it, knowing my shaykh might be making that person speak." May Allah (swt) forgive us!

Wa min Allahi 't-tawfeeq, bi hurmati 'l-habeeb, bi hurmati 'l-Fatihah.

Awliyaullah Teach Tawheed by Example

Allahuma salli `ala Sayyidina Muhammad, salloo `alayh!

Say, laa ilaaha ill-Llah Muhammadun Rasoolullah!

*A`oodhu billahi min ash-Shaytaani 'r-rajeem. Bismillahi 'r-Rahmaani 'r-Raheem.
Nawaytu 'l-arba`een, nawaytu 'l-`itikaaf, nawaytu 'l-khalwah, nawaytu 'l-`uzlah,
nawaytu 'r-riyaadah, nawaytu 's-sulook, lillahi ta`ala fee haadha 'l-masjid.*

Allahu Akbar! This small instrument (smart phone) has a picture of a microphone, and the phone is recording everything; taking pictures, recording sound, and storing it for whenever you need it. This is a dunya innovation. Allah's Creation is more and more advanced. Why is there competition? Allah's Creation is much more able to take this knowledge and store it, and whenever we need it we can access it. Allah (swt) cannot leave his servant in the hands of Shaytan, so He gave us ammunition and said, "Use it." How should we use it? By performing `ibadah. Allah said in Holy Qur'an:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي أَرِيدُ مِنْهُمْ مِّن رِّزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ

Ma khalaqta al-jinna wal ins illa li-yabudoon. maa 'ureedu minhum min rizqin wa maa 'ureedu 'an yut`imoon.

And I created not the jinns and ins (humans) except they should worship Me (Alone). I seek not any provision from them, nor do I ask that they should feed Me. (Adh-Dhariyaat, 51:56, 57)

There might be a lot of *jinn* sitting here; if we can see, we see them. "I didn't create *jinn* and *ins* except to worship Me." This means there are *jinn* among us, sitting and listening. I don't know if they are sitting now and listening, but for sure *mu`min jinn* will sit and listen wherever Allah's Name is mentioned. So what does Allah want from them? Worship. He didn't create them to work. "I don't want any *rizq* from them, to provide themselves. I will provide for them." But people today are greedy, they want too much. So Allah (swt) is saying, "Okay, if you want too much, struggle for it. I gave some people too much because it is My will and no one can object. To some people I gave a little bit; that is My will and no one can object."

It is said that Allah (swt) has given His *Awliya* their needs, without them running or struggling, as they struggled enough on Allah's Way, and now Allah gives to them for the benefit of His servants, to help them. One duty is *ash-shukr*, to thank Him. *Awliya* are thanking him, and we are forgetting. We thank Him when someone recovers from a sickness; then you say, "Yaa Rabbee, thank you!" Then you remember. (An attendee entering the assembly stumbles.) Just now Allah gave an immediate sign to confirm what we are saying: someone tripped. Allah doesn't want anything from us. He wants us to remember Him, *bis-shukri tadoom an-ni`am*, by thanking Him, His provisions continue to you.

His *awliyas'* provision is endless. They offer a tray for ten to fifteen people and they all eat with their hands. Before, all shared the same tray, not like today where everyone has a plate and we are wasting money. Like in Bangladesh, not like here, there was one plate for ten to fifteen people and everyone takes his share. That plate has endless *barakah* given to *awliyaullah's* food. They never run out. They are thanking for the food in front of them and Allah keeps giving without you seeing. For some of them, Allah puts the *barakah* in the food, so that food increases more and more. That is a sign of the *aqtaab awliyaa*, (a *qutb*): Budala, Nujaba, Nuqaba, Awtad, and Akhyar. Some people come to them needing money; for some Allah sends angels, by His Wish, angels, that put like this under that *wali's* prayer rug whatever they need. When he doesn't have, he puts his hand under his prayer rug, takes from there and gives to others.

Did you see that in your life, someone taking money from under his carpet and give? No. That is rare; it is only for certain *awliyaa*. I saw it. Once in Damascus, in the eighties, there was someone who had to pay money to an official institution, a government loan had to be repaid and it was very crucial or he would go to jail. It was a big amount of money. I witnessed that. So he collected that money and put it in a bag, it was over one million, and they don't deal with checks there so he was carrying cash. He was on his way to pay, when there was a *ghaara jawiyyah*, airstrike, four airplanes came from Israel and dropped bombs on Damascus. That car was blown up, the money was gone, but that person was safe! All that money had burned and disappeared, but the government didn't care whether it disappeared or not, and told him, "You still have to pay!" Where could he go to get the money? He had heard that on the mountain there is someone who is a *wali*, so he went to him.

He drove up the mountain with three or four Mercedes Benz sedans, and his security detail, going up the mountain to that *wali's* house. People were running from all over the mountain to see that. They had never seen these black cars with tinted glass and security before. They all wondered, who are these people? That man got out of the car to see the *wali*. These are from *karamaat al-awliyaa*. He stepped down and went down directly to that tiny house that was standing just through *barakah*; it may be if you shake one of its wooden pillars the house will go into *sajdah*! He came in, and that *wali* welcomed him. He came and sat there and didn't talk.

Then he said, "O my shaykh! Pray for me." That *wali* said, "I was praying for you before you came here, you don't recall that you were saved? I was there."

Immediately he kissed the shaykh's hand. That person was from Ahlu 'l-Bayt and was very well-known. There was war in the streets. I was sitting there.

He said, "*Yaa Sayyidee!* I am in a big problem; I have to deliver that money to that institution, and it's gone. I need your help." He looked at the shaykh and said, "At least I can postpone that payment until you can help me. I am ready to take this one down with me to speak with the officials to tell them the money is coming!" And he looked at *me!*

I said, "How we can go during all this bombardment?"

He answered, "Don't worry, I can bring a military tank here to take you down to speak with them."

That *wali* said, "No need. We have people to speak to. Come tomorrow."

I said to that *wali*, and that *wali* is Mawlana Shaykh, "You are promising him, but where will you get that money?" He said, as usual, "Don't worry. *La ureedu minkum min rizqin wa ma ureed an yuti`moon. "I am the One to provide; I only need your worship."*

What! Not to worry? That was thirty years ago and it is like today, still people worry too much. I was at that time in my early thirties. These people to whom he had to give the money are not normal people, they are mafia types, very dangerous. So he came the next day and brought lots of food in cooking pots, maybe forty trays of rice and meat, brought on something like a truck. Mawlana called the whole district to come and eat. All lined up and came to eat that food that, with Mawlana's *barakah*, never finished. They ate and prayed Dhuhr, then `Asr, and then they wanted to go. Mawlana put his hand under his carpet and brought out a piece of paper. I looked. That man was shocked.

He said, "These people need cash!"

Mawlana said, "Take this piece of paper and don't talk, don't tell me anything, just take it and go!"

Sometimes Mawlana is very serious, so the man took the paper. I was very curious to see what was on the paper. Written on it, like a check, "Take this paper and deposit it." And usually they never accept paper to deposit. But the man took the paper and deposited it. The next day he came and kissed Mawlana's feet and said, "O Mawlana! They took the paper." Even though they never accept checks, and in three or four days that money was in that man's account! You cannot imagine that, but I saw it.

And *Awliya* provide for Ahlu 'l-Bayt. So many poor homes of Ahlu 'l-Bayt are living from that one's generosity. *Awliya* don't turn down Ahlu 'l-Bayt; they help them and that is a miracle and *wa khalaqallahu `ala sajaadatihi aw khalwatihi darahim*. "These people who are on Allah's Way, Allah will not put them down." He will create under their carpets money to help the needy ones.

So we have to learn that for *dunya*, if you want a lot of money, struggle. No problem; work hard and get it. But, if you want a normal life you don't need to struggle. Because Allah (swt) will make *dunya* a slave for you. Today anyone who goes to visit Mawlana Shaykh will never leave without something in his hand, and Mawlana is sitting on his couch and not working. He just goes and opens the drawer, and the drawer is always full. You didn't see the drawer where he is sitting? Where is the drawer? Near his feet, anyone could come, open it and take. And Allah (swt) provides for them as they provide for the *ummah*. Now those people want the fruit, they don't want only the shell. *Shari`ah* (law), *haqiqat* (reality), *dhahir* (remembrance), and *batin* (the hidden) are important for them. They have to go side by side, parallel to each other. You cannot take one and leave the other or the scale is not in balance.

Sayyidina `Abdul Qadir Jilani said, "*Isma` kalaamee!* - listen to my words!" They are strong and not playing with their *mureeds*. If you have sincerity in your heart, and what is on your tongue is also what you show in your actions--not that what you show on your tongue is not what you have in your heart, not if they are something else--that sincerity will *yudfi` naaru tabik*, put out the fire of your ego. The ego has been raised since childhood. The *wali* has been raised, Allah made his father and mother raise him in a straight way, and they have pure parents who raise their children well. It depends on how you raise your child, as you reflect on him good or bad characteristics.

That is why we say, *an nafs at-tiflati 'l-madhmoomah*, "the spoiled-child ego." That is called *taba`*, "imprinted character" from mother and father and the environment around you. So if the environment is *shaytanic* then what will come? It is the same for the child. So if your environment is sincere, it will put out the fire of your *nafs* and break the arrogance of your self, that you think you are so important that you don't want anyone to say anything to you. But you should know that if someone says bad things to you, if they curse you and you keep quiet, you get rewards. If you don't keep quiet and you lose your temper, then you are fighting back and you lose the reward. So don't show your anger, that will break your arrogance and your temper will come down. That anger comes with arrogance. And you don't go to a place if you know there will be a fight; if you go to involve yourself, you are losing. If you let your feet take you to a place where there is a problem, you are destroying the house of your religion.

Nafs, dunya, hawaa', Shaytan: these are the four things destroying your religion. *Nafs*, the self, and *dunya*, the world; the head of every sin is love of the world and Shaytan is pushing you to go there. They take your religion and your world. Don't listen to those *munafiqeen*, hypocrites, who are fake and decorate themselves with all kinds of importance. Because *at-taba`*, the self, has grown on the kind of characteristic that always like to listen to *kalaam muzakhhraf*, ornamented, fancy words. That is why, and I am sorry to say, scholars have fancy words in their presentations. As you go in to their talks, you come out the same (without benefit), because there is no *barakah*. They are not *Awliya* and they cannot dress you in what they are speaking. *Awliya* have very simple language. Like Ibn Muqafa (r) used a language called *as-safa al-muntani`*, "the easy language," but no one else can do it. *Mumtani* means, "difficult." He was the only one famous for that. It is very simple language, but very hard to imitate. *Awliya* have that kind of language, that is so simple, but it goes to the heart.

Their language is so simple but so strong. Scholars cannot do that. They describe to you, but Allah didn't give them the authority to dress you with what they are saying. Some give you fancy words but cannot dress you with what they say, and others speak very simply but can dress you with the realities. The fancy words are like when you have a dough that has not been cooked well and has no salt (taste); it is still raw and when you eat it your stomach is upset. When you sit in the presence of these scholars, you feel okay as they are making the dough, but when you go out you have darkness coming on you, because their words have arrogance. You can be a scholar but know your limits, and when you stand at the door of a *wali* you must respect what the *wali* says.

Two days ago I was watching Sufilive and Mawlana was saying to someone, "Come and sit here." I was trying to see who that is, because Mawlana was saying, "Sayyid, come," and it is rare that Mawlana stops his *suhbah*. I know the place, it means, "come and sit near me," as that one was sitting on the floor. When Mawlana finished, I called and asked, "Who were you calling 'Sayyid'?" But he doesn't know him, it's the first time he's been there, so Mawlana told Iftikhar to move the camera, and there is Habib `Ali Jafri. At the end he said, "O my shaykh! Give me *ijaazah* on *dhikr*." That means give me a *wird* to use for *barakah*. That is how they use it and so they show that they know the level of *awliyaa*, and in what relationship they stand. So he knows this one, although Mawlana speaks a simple language, it is different, and they respect because they are real *`ulama* and he showed respect to Mawlana. And if you show respect to *awliyaa*, Allah gives you more. From that visit `Ali Jafri is going to be higher, as he humbled himself to come and visit Mawlana.

So the difference is that when *Awliya* make the dough it is cooked well and there are no upset stomachs. When they put the dough in the fire, know that the shaykh is cooking your dough, your ego. He has to cook it very well and sometimes he might burn it because it is too much, it is not a normal dough that will be fixed with heat. He has to burn your ego completely in order that you can receive. When your ego is finished then you can see all these manifestations. And *awliyaullah* know.

Once we were coming to Grandshaykh's house, where you have to go through a small alley the width of two armspans, about two meters wide, and here is the house and here is the mosque, and you pass under the window. As we were passing under it we heard Grandshaykh shouting and shouting and shouting. That was 1969, forty-one years ago, time is passing. We were mesmerized and could not move; if you move and he feels you are moving, you will be into this problem also, into that fire! We didn't know who was in there. And shouting and shouting and screaming. All kinds of words, I will not repeat them now. And at the end he says, "Go! I don't want to see you here!"

From Mawlana's house you have to leave by going into the alley and so we saw oh! It is Mawlana Shaykh Nazim coming, and he was smiling.

We said, "Mawlana how can we go up, already you had a shower." He said, "Go, go up." So you go up the stairway and then in the hallway, and the door for his room is there, and we hear him shouting, and calling us by name, "Come, come, come." Oh, he saw us, not with normal sight, but he knew. We came in shaking, me and Shaykh Adnan, and Grandshaykh looked at us, smiling. "That Nazim Effendi (he calls him like that)! However much I shout at him, his love never changes. I was shouting at him by order of Prophet (s) and I never saw in him any change, in his eyes or in his face."

Awliya are happy with that. We knew that was not a test, but a sign that you are put in a situation that he shouts at you to know how much you are progressing. Then he offered us tea and begin a big *suhbah*. His *suhbah* is not forty minutes, it is hours, depending on how much *tajalli* is coming. *Awliyaullah* know you, and know the ego, and attack it to take away the

anger. Today Mawlana cannot speak to any *mureed* because they will not come back if he shouts at them. You must be careful, and be happy when he shouts at you as he is carrying your sicknesses from you! When a doctor says you have infection, *Yaa Allah*, they inject you with antibiotics at a dose more than the level of infection, to eat it. So *Awliya* are eating your ego when they shout at you, so be happy! Then they are taking responsibility and liability for you, and *they* will be asked in front of Prophet (s), then you are free.

They may take you to the Balance and ask you, "Did you do it?"

"No."

"Yes, you did it."

"No, I was patient in the shouting of shaykh." So when he shouts at you he takes your *sayyiat*.

At that time, Grandshaykh said to us, "Don't put me in a position of shame in front of Prophet, when I present you in *sajda* after Salaat an-Najaat."

That is their responsibility, that is the reason Allah gave them sainthood. May Allah keep us under their wings to be saved in *dunya* and *akhirah*. Ash-Shadhili (r), *imaam* of the Shadhili Order, said, "*At-tawheed sirrullah*, that Divine Oneness is the secret of Allah's knowledge, *wa 's-sidqu sayfullah*, and by saying the truth and being trustworthy you become Allah's sword. *Wa madadu sayfee bismillah*, and the support of this sword is by *Bismillahi 'r-Rahmani 'r-Raheem*." That sword will be moving and we will discuss this tomorrow.

Wa min Allahi 't-tawfeeq, bi hurmati 'l-habeeb, bi hurmati 'l-Fatihah.

You see, look there (outside) and take *hikmah*, wisdom. It is seven o'clock and still dark, but yesterday it was seven o'clock and sunny. What happened? Today the clouds hide the sun, but the sun is there. So the heart is a sun on which Allah manifests His Beauty, on the hearts of human beings, but if there is cloud you cannot see, it is dark. So Shaytan tries to put veils. *Awliya* say there are 70,000 veils between us and Prophet (s). You need a shaykh to burn them. So sometimes they let you do something in order to shout at you, and that works out nicely (as when they shout, they lift the bad character that veils you). So that cloud is covering the sun of your heart. If we do not make sure Shaytan is not taking over our hearts then the veils becomes very thick, like in Antarctica, it is snowing and snowing, and for thousands of years ice has been building up into an iceberg or "ice shelf" that doesn't melt.

They sell today an ice that is a different kind of formula than normal ice (dry ice). That ice doesn't melt easily, it is very strong it lasts longer. Regarding the ice of the heart, the *shaytanic* veils on the heart are so thick, it becomes so difficult to dissolve them. As doctors today use lasers to take a stone from the bladder, your shaykh is your laser and he can shoot those thick veils and, *Allahu Akbar*, what happens? It dissolves them completely. That is what we need, a "laser shaykh," not a "flashlight shaykh." (laughter) He shoots his laser and destroys the veils completely and immediately. *Bifaffil*, it disseminates, takes the knots away completely and shows you your reality.

These meetings under Mawlana Shaykh's name are taking away the veils like a laser treatment, but leaving the common veil, *hijab al-awaam*. It is very thick, and they keep it until you are ready for them to take it away. May Allah take away our veils, so that we see the reality of our shaykh and the reality of Prophet (s)!

Wa min Allahi 't-tawfeeq, bi hurmati 'l-habeeb, bi hurmati 'l-Fatihah.

The Secret of the Name "Allah"

Allahuma salli `ala Sayyidina Muhammad, salloo `alayh! Say, laa ilaaha ill-Llah Muhammadun Rasoolullah!

*A`oodhu billahi min ash-Shaytaani 'r-rajeem. Bismillahi 'r-Rahmaani 'r-Raheem.
Nawaytu 'l-arba`een, nawaytu 'l-`itikaaf, nawaytu 'l-khalwah, nawaytu 'l-`uzlah,
nawaytu 'r-riyaadah, nawaytu 's-sulook, lillahi ta`ala fee haadha 'l-masjid.*

Today we will end up this series and it is long. We can continue more, and there might be three to four volumes like this. We will end today and tomorrow we will speak about the different levels of *awliyaa*, *inshaa-Allah*.

Whatever we have spoken about this month on issues of *dhikrullah* and the best of characteristics, it is the description of these *awliyaullah's* lives and how they lived their lives through *dhikrullah* and Maqaam al-`Ihsaan. These people are not like regular people; they are in a regular life, but Allah gave something special to their hearts, as the Prophet (s) said, "Allah has given to Abu Bakr as-Siddiq, *shayin waqara fee qalbihi*," something that took root in his heart, beyond description. The *Sahaabah* (r) were wondering about that and later they knew it was *dhikrullah*. He was always remembering Allah (swt) on his tongue and in his heart.

Once the Prophet (s) made his famous hadith, *allahuma laa takilnee ila nafsee tarfata `aynun wa laa aqal min dhaalik*, "O Allah! Don't leave me to my ego for the blink of an eye or less." How many blinks of the eye are there? There are around 20 to 30 blinks per minute at least, and there might be more. Prophet (s) was saying, "O Allah! Don't leave me to myself for the blink of an eye." He wants to express in that time, that it is such a short moment, two or three seconds. "If I keep my ego to myself I might fall down." That is the Prophet (s), the Seal of Messengers and *ma`soom*, infallible, and he is saying, "O Allah! Don't leave me to myself for the blink of an eye or less." What is less? How much less? It might be a lot less. He knew, since Allah (swt) gave him the knowledge, that in a fraction of a second time disappears. Scientists discovered today that if you go to 10 to the 22nd power of a second it becomes energy, and time disappears. It means, "O Allah! Don't ever leave me to myself."

What about us? When he heard this hadith, look how Sayyidina Abu Bakr as-Siddiq reacted. It is completely different than what we do. For us, we hear hundreds of thousands of hadith. So what will we have? We never change. Can a donkey be changed? Its ears are always long; it might be we are donkeys with long ears. We never change; we hear, we hear, we hear, and it is the same, *taba*, as what you have been raised on. That is your photocopy, your print. We are a photocopy of ourselves. However we were raised from childhood, that is what we are. So don't spoil your children from childhood. Don't give them what they like, but give them what they don't like. Today everyone gives their children what they like and they are the

"chou," the cauliflower ("chou-fleur"). Be "chou" in French, not an English "shoe" or "shoes," and then your level is high as shoes surrender; if you throw them to the left or the right, they don't complain. Just now we were speaking and we jumped up out of anger. This is our character, all of us.

So immediately, Sayyidina Abu Bakr as-Siddiq (q) jumped up and disappeared. He went and took a stone and put it in his mouth. He went inside the Ka`aba and wept. They were looking for him, but not finding him and Prophet (s) knew where he was. He found him and said, "O, where are you? For seven days you are not coming." He was crying and Prophet (s) put his hand between his shoulders and calmed him down. It was like when Allah (swt) made the fire of Sayyidina `Ibraheem (a) to be a cool breeze, around 69 degrees Fahrenheit, and he was very happy inside that boiling fire. When the Prophet (s) put his hand on Abu Bakr, all the fire that was in his heart from crying was extinguished. Prophet (s) said, "Why are you crying?" and he said, "*Yaa Rasoolullah!* I know you are the Seal of Messengers and Allah gave you *shafa`a* to intercede for believers on the Day of Judgment. You are infallible, and still you said, 'O my Lord! Don't leave me to my self for the blink of an eye.' What then will happen to me, if I leave myself to my ego for the blink of an eye?" Two seconds. Count it. It is so quick. How many times does Shaytan come to our heart in a second or less?

Sayyidina Muhammad (s) said, "*Yaa Abu Bakr!* Allah mentioned you in Holy Qur'an two times, when He said, *wa idha yaqooloo li-sahibhi la tahzan ... `ulyaa wallahu `azeezan hakeem*, 'He is the second of two.'" He and the Prophet (s) were together in Ghaari Thawr, when they emigrated from Mecca to Madinah. "He made you my friend. No one took that honor but you." Sayyidina Abu Bakr (q) was older than Prophet (s). "And He called you as-Siddiq al-Akbar, 'the greatest *siddiq*.' Whatever I said, you would say, 'It is the truth, *yaa Rasoolullah*.' He made you *saadiq* and *siddiq*." Sayyidina Abu Bakr (q) said, "*Yaa Rasoolullah!* On Judgment Day, if Allah calls me and says, 'I made you *siddiq* and I made you *saadiq* and I made you second in the cave,' and then He says, 'Now I am changing it,' can anyone object or complain? No. So whatever He said about me, on Judgment Day He can change it. Then what will happen?" That also means, "*Yaa Rasoolullah!* Allah gave you *shafa`* but if He changes it, He changes it."

That will never happen, as Allah will never change His grant! But Prophet (s) heard this and began to cry with him. Grandshaykh (q) always told this story to let us know that if Allah will change something, then what will happen? We will be in a gray area with our *`amal*, and for sure we will go to Hellfire, but with Allah's mercy we are in Paradise! So they were both crying, and there were rivers of tears coming from their eyes. Why did they cry? Each tear that came from the eye of Prophet (s) represents a human being. and the Prophet cried on all human beings of *ummat an-nabi* until Sayyidina Jibreel came and said, "Stop!"

Those individual drops represent one human being, and all of them are under the *shafa`* of Prophet! If we say, *laa ilaaha illa-Llah Muhammadun Rasoolullah*

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ
فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ
وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَازَرَّهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سَوْقِهِ يُعْجِبُ الزَّרَّاعَ
لِيَغِيزَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا.

*Muhammadun Rasoolullah. walladheena ma`ahu ashidaau `ala al-kufaar ruhamaau baynahum.
taraahum ruka`an sujjadan yabtaghawn fadlan min Allahi wa ridwaanaa. Seemaahum fee
wujoohihim min athari 's-sujood. dhaalika mathalahum fi 't-tawraat wa mathalahum fi 'l-injeel ka-
zara`in akhraja shatahu fa-aazarahu fastaghlath fastawaa `alaa sooqihi li-yagheetha bihimu'l-kuffaar
w`ada-Allahu'Lladheena aamanoo wa `amiloo's-saalihaati minhum maghfiratun wa ajran `azheema.*
Muhammad is the apostle of Allah. and those who are with him are strong against Unbelievers, (but)
compassionate amongst each other. Thou wilt see them bow and prostrate themselves (in prayer),
seeking Grace from Allah and (His) Good Pleasure. On their faces are their marks, (being) the traces
of their prostration. This is their similitude in the Taurat; and their similitude in the Gospel is: like a
seed which sends forth its blade, then makes it strong; it then becomes thick, and it stands on its
own stem, (filling) the sowers with wonder and delight. As a result, it fills the Unbelievers with rage
at them. Allah has promised those among them who believe and do righteous deeds forgiveness,
and a great Reward. (48:29)

Muhammadun Rasoolullah. Allah said it in Holy Qur'an:

walladheena ma`ahu ashidaau `ala al-kufaar ruhamaau baynahum.
strong against Unbelievers, (but) compassionate amongst each other.

Here *kuffar* may mean "the self." You cannot be loose on your ego and tough on others; you must be loose on others and strict on your ego! And Allah gave the same for the People of the Book, those believing in the Injeel (New Testament), and those believing in the Torah of Musa (Old Testament).

So Sayyidina Abu Bakr (r) was crying and crying, and by Allah's order he stopped. When he cried, each tear that fell represents one Naqshbandi follower, and each will be under safety! Then Sayyidina Jibreel (a) came and said, "Allah sends His *salaam* and says, 'As much as my Lordship, I am not changing! They have a certificate of *bara`ah*, innocence." Do we have something like that? If so, be happy and keep smiling and laughing all your life! If not, we have to remain worried about what will happen to us. So it is not only reading; we read hundreds of *hadeeth*, and what changed in us? Nothing. How can you change? If you are sick, if your body is infected, you take injection of antibiotics, or you take pills or whatever there is, and the only remedy is an injection from outside you; it is not coming from within you. You cannot swallow tablets without putting your hand on your tongue. You cannot have an injection with holding your hands together. That injection has to come from outside, then it has an effect, but if from inside it has no effect.

Sometimes they give not only antibiotics, but anti-inflammatories and Cortisone, if the illness is severe. So who can prescribe what you need? You need a doctor. So Sayyidina Abdul Qadir al-Jilani said, *`alim yukhadh min afwaahir-rijaal laa min as-suhoof*. That injection has

to "come from the mouth of men who reached manhood (sainthood)." Also ladies reached sainthood; we cannot say no.) So anyone who reached the level of sainthood is able to diagnose your sickness and prescribe what you need, an injection that has to come from outside you, not from within you. That is why he said, *al-'ilm yukhadh min afwaahir-rijaal laa min as-suhoof*, "It cannot be taken from papers, it has to be taken from their mouth or their eyes, and they send on you 'Ilmu 'l-Yaqeen (Knowledge of Certainty), 'Aynu 'l-Yaqeen (Eye of Certainty), and Haqqu 'l-Yaqeen (Reality of Certainty). They give you an injection that gives you knowledge and raises you up, first to the level of *'ilm*, knowledge, then to the level of *'ayn*, vision. With another deadly injection, they raise you to the level of *haqq*, the reality, where there is no more question about *tawheed*. It becomes a certainty in your understanding and in your heart and mind; then you know that everything in this life points to the Creator. there is no more hesitation or doubts, finished! That has many levels, which we might discuss in the future.

So he said, don't take from papers. *Awliya* can use papers to teach you, but they have to sit with you, diagnose you, and prescribe the unique medicine for you. That is why they came through the *awraad*. The different *tariqahs* have different *awraad*, each shaykh has his way and they might not intersect. Each *tariqah* has its own *awraad* and techniques. In the Naqshbandi Way we have to follow from shaykh to shaykh, and in the *silsilah*, chain, the *awraad* may change; as time changes, they may change. I mentioned many times that Grandshaykh never gave *baya`* to anyone and now Mawlana Shaykh gives everyone *baya`*, even on the phone or through the Internet! It depends on the time. So don't take from papers, but take it from mouth of *awliya*, as they will guide us.

Who are these "men"? *man haa oolaa'i 'r-rijaal*. Sayyidina Abdul Qadir al-Jilani (q) is telling his students in the famous work, al-Faid ar-Rabbani, "They are the men of truth; *al-muttaqoon*, they are sincere, they have *taqwah*; *at-taariqoon*, those who left *dunya*, they let it down; *al-waarithoon*, inheritors of the Prophet; *al-'arifoon*, *man `arafa nafsahu faqad `araf rabbah*, those who reached level of knowing Allah; *al-mukhlisoon*, the sincere ones; *mukhlis*, who are straight on the Straight Path; *al-'aamiloon*, never changing from what Allah made them to be (not like us, sometimes Mawlana says something and we don't act on it); *rijaalun sadaqoo maa `ahad Allahu `alayh*, men who are true to their promise, they never changed.

We change all the time, *laa hawla wa laa quwatta illa billah il-'Aliyyi-l-'Adheem*! We are changing every time and getting older and getting worse! Sayyidina Abu Yazeed (q) said, "I respect the elder and I respect the younger. The young have less sins and the older has more worship." Now it is rare to find someone of the same age in a city; with globalization you find many people born at the same time. So choose: men who kept their promises with Allah, *wa ma badaloo tabdeela*, they never changed throughout their lives and they are waiting for the time they will go to Allah; whatever they are on, they are on. Are we changing? (Yes.)

Sayyidina Abdul Qadir (q) continues, "And whatever else we have described is, *hawwas*

(hallucination), and *baatil* (false)." It is obsession: you want something, you need it and you don't want to let it go. You don't want to let *dunya* to go. Who wants *dunya* to go? No one. You want *dunya*, then you are obsessed by *dunya*; when you are obsessed by *dunya* that is *baatil*. So what he said? *al-wilayatu li 'l-mutaqeen*, "If it is not obsession and it is true, then it is right." Those who are *mutaqeen* the God-conscious, or God-fearing, conscious of their Lord. So those who keep their promises are those to whom Allah (swt) gave *dunya* and *akhirah*.

Allah said, *Rabbana atina fid-dunya hasaanatan wa fi 'l-akhirati hasanatan*, to ask good in this life and Next. That is first level of being a true one, then you go higher and you want *Akhirah* only, then you go higher and you want only Allah (swt). There are people who dropped *dunya* completely, even non-Muslims, monks in shrines. What will Allah do with them? We leave that judgment to Allah. There are people who left *dunya* and they want to be truthful to what they believe. We have to keep our truth to them in order to be saved. *allahuma salli `ala Muhammad!* That is why he said, *ab`ad nafsaka `an ash-shubuhaat, wa 'sh-shahawat*, "Don't go near gray areas from bad desires," *a`wadh nafsaka `ala akal al-halaal* "and make your ego to eat from what is *halaal*."

Sayyidina Abdul Qadir al-Jilani (q) is not speaking of meat; it means, "eat from your sweat, work!" Allah doesn't like people who are lazy. Are you working? (No, I lost my job.) Okay, I have a job for you. Go to the *masjid* and clean the toilets. Don't sit at home like a chicken; show *`amal* and work! Like in Europe they grant government aid to those who have children and no work. So what are they doing? They are becoming manufacturers of children; they reproduce child after child and take money! That is a business, keeping themselves busy and not lazy! (laughter) (A baby cries.) That baby is confirming (what we said). Don't be lazy, waiting for a job to open! Show Allah that you are working, even by selling something at cost (without profit). Show Allah that you want to eat from your sweat! Otherwise, do *`ibaadah*. Do something instead of sitting all day watching TV, eating steaks and hamburger!

wahfazh baatinaka bil-muraqabah, "Protect your inner self by doing *muraqabah*." Don't say mediation doesn't exist: Ghawth al-`Adham, Abdul Qadir al-Jilani (q) is mentioning it Keep *baatin*, your inner self, working. If you have no work, then place a sheet over your head and for eight hours, as you normally work eight hours, then do eight hours of meditation and *`ibaadah* in addition to the worship you must do. Then make an account of what you did; that is for the inside, that no one sees (internal worship).

For the outside (external) that you can see, follow the *sunnah* of the Prophet (s), who said, "If you love Allah, follow me (my *sunnah*), then Allah will love you." If Allah loves you, you will be lucky. Then you get correct inspirations: you will hear and see. Don't say, "I am in *tariqah* 25 years and not seeing anything." You reached a limit and if you break through it, then it will open for you. Don't want the shaykh to break it for you! They want you to break it, because then you will go up very high, but if shaykh breaks it you only stop at that level. So you have only one chance in life to break it. Take that chance! Then you will have right inspiration and it will hit right on target.

At that time you will be granted *mari`fatullah*, allowed to reach heavenly divinely knowledge. May Allah guide us! That is why Imam Shadhili (r) said, *at-tawheed sirrullah*, "(To make *dhikr* by *tawheed*) *laa ilaaha illa-Llah* is the Secret of Allah." *Qul Huw Allahu Ahad*, "Say, 'He is the One, Who is unique and He is known by the Name 'Allah'." That concept is the Secret of Allah! *was-sidqu sayfullah*, "To say the truth is the sword of Allah," to fight the ego, not to go and fight and blow up people. Kill your self, the ego, first! And the support for the sword is by reciting, *Bismillahi 'r-Rahmaani 'r-Raheem*.

May Allah bless us and support us, and give our shaykh long life to see Sayyidina Mahdi (a) and Sayyidina `Isa (a), and give us long life!

Wa min Allahi 't-tawfeeq, bi hurmati 'l-habeeb, bi hurmati 'l-Fatihah.

Characters, Powers & Responsibilities of the Ghawth & His Aqtaab

A`oodhu billahi min ash-Shaytaani 'r-rajeem. Bismillahi 'r-Rahmaani 'r-Raheem. Nawaytu 'l-arba`een, nawaytu 'l-`itikaaf, nawaytu 'l-khalwah, nawaytu 'l-`uzlah, nawaytu 'r-riyaadah, nawaytu 's-sulook, lillahi ta`ala fee haadha 'l-masjid.

Awliyaullah, we have described through these 29 days or less, have different levels and knowledges they carry in their lives. They have a strong willpower and never stop until they reach their goal and then they continue more. And is said:

أوليائي تحت قبابي لا يعلمهم غيري

Awliyaae tahta qibaabee la ya`lamahum ghayree

My awliya are under My domes; no one knows them except Me. (Hadith Qudsee)

Which saints are not known? Allah knows them, and He knows how much they have achieved and how much they are rewarded! And we described through different sessions about their levels and what they have done. There is the *ghawth*, and under him the five *qutbs*: Qutb, Qutb al-Bilaad, Qutb al-Aqtaab, Qutb al-Irshaad, Qutb al-Mutasarrif. And under them are five different *awliya*: Budalaa, Nujabaa, Nuqabaa, Awtaad, and Akhyaar. All are taking from Prophet (s) through their connection and their lineage, and we have mentioned that. The only one we have not described is the *ghawth*.

He takes from heart of Prophet (s) directly and he is *fard ul-jamiya al-wahid*, he is the unique one to whom Allah (swt) gave the power of keeping all *awliya* together. Everything goes back from him to Prophet (s). He is the one that Allah looks at seventy thousand times daily and sends on him manifestations of His Beautiful Names and Attributes, and daily these manifestations change. The *ghawth* is the one about whom Allah (swt) said:

ما وسعني ارضي و ل سمايى ولاكن وسعني قلب عبدي المؤمن

maa wasi`anee ardee wa laa ardee wa laakin wasi`anee qalbi `abdee al-mu'min.

Neither Earth nor Heavens contained Me, but the heart of the believer contained Me.

The *ghawth* can carry al-Noor al-Ilahi, the heavenly Light that Allah sends. He can carry all the rest of the ummah and whatever they receive depends on their level, if they can pull it or not. He has four other sides to know: one, he takes from the heart of and carries the secret from (archangel) Sayyidina Azraeel (a), who is described as "amadat ul-ikhsas." Allah gave him a specialty from the "material of life and feelings", which is the secret Allah put in every Creation to appear. The appearance is in the heart of Sayyidina Israfeel (a) (Archangel Rafael). When he blows the trumpet, He will pull life out from every Creation and they will die. Then another time he will blow the trumpet and give them that sensation of the reality of life, and they come back.

The *ghawth* takes from that knowledge, and he also takes from Sayyidina Jibreel (as) (Archangel Gabriel), the secret of "the talking self," the ability of talking through *nasha tun insaaniyya*. It begins when the child or creature begins talking in his own language that Allah has given him. Human beings have a language they all know, one universal language that Allah (swt) made everyone communicate through. That language is in the reality of Sayyidina Jibreel (as), because he was the one who revealed the message to all prophets in one language that all of them understood. What he gave to Sayyidina Adam (as) was in the same language as what he gave to Sayyidina Ibrahim (as), Sayyidina Nuh (as), Sayyidina Musa (as), Sayyidina `Isa (as), and Sayyidina Muhammad (s)! It is the language that the heart understands and all human beings know it. A contemporary example is, you have many languages in technology, but all can communicate in the same language. So that is the language the heart understands, but it is veiled. The *ghawth* carries that reality.

Then he takes from Sayyidina Mikhaeel (a) (Archangel Michael), because Allah gave him power to shower rain on human beings.

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ

Wa ja'alna mina 'l-maa'i kulla shayin hayy.

We have made from water every living thing. (al-Anbiya, 21:30)

Life may come through that. The *ghawth* knows that secret of life from the heart of Sayyidina Mikhaeel (a); he takes from that and moves them. And then he takes from Sayyidina Israfeel (a) the power of taking people from life to death; he has the power to bring back people as Allah wishes. He is always looking when Allah will order him to go and take the souls of people. It means that *ghawth* takes the bad characters from people and gives them good characters on their hearts without you knowing he is doing that, by the secret that Sayyidina Azraeel (as) is carrying in his heart. These are the specific functions of *al-ghawthiyatu 'l-kubra*, the greatest *qutbiyya*, also known as *ghawthiya qutbiyaa*.

Ghawth means "yugheeth," who gives *madad* and support. He is carrying from these four angels and taking from the heart of Sayyidina Muhammad (s). He is the one who is able to take whatever he needs for his job, and that is not a normal job, it is a heavenly reality that has been thrown in the heart of that *ghawth*. And he has *lahu imaamaan*, two imams or two helpers, one on the right, one on the left. The one on the right is always looking at what is needed to get from heavenly powers, and he is the center of receiving heavenly and spiritual support. And the one who is on his left looks at all Creation and supports them with heavenly sources directly. He is responsible for everything that Allah created, to send to them power so they will be feeling their existence on Earth. If that *wali* pulls out, everything will faint and fall down; there will be no power!

These two imams have eight characteristics: four are *zaahir* (apparent) and four are *baatin* (hidden). The apparent characteristics are: they are *az-zuhaad*, ascetics; they are *dhu 'l-war`a*, always active in doing good things and doing what Allah (swt) likes; *wa 'l-amr bi 'l-m`aruf wa 'n-nahiyy `ani 'l-munkar*, they call people for good, and prohibit them from doing wrong. But their hidden knowledge, that they don't reveal, is *as-sidq*, they keep their covenant with

Allah (swt), and they don't change, they stay on their promise. They have *ikhlaas*, sincerity, *hayaa*, shyness, and they are always in *muraaqaba*, meditation.

Under them are al-Abdaal. They are *hum ahlu 'l-fadl wa 'l-kamaal*, people of honor and perfection. *Wa'l-istiqaama wa 'l-itidaal*, they stay on the right path and are always in the middle, on moderation, not too much on the right or the left. Allah took away imagination and doubt from them. They are the ones mentioned by Prophet (s) in his holy hadith:

If you are in a desert or a jungle and you are feeling fear, call on rijaalAllah; they will come to you and support you.

Then there are "al-Budala." It is said they range in number from 40 to 300. Then are "al-Nujaba," they are from 40 to 70 in number. Budala support people in their fears or difficulties, and grant things to them in *dunya* matters, while Nujaba do things for their *akhirah* matters. Their work is to carry all the heaviness of bad character, *asqal al-'ibaad*, the burdens of people. They don't look anywhere except at the Divine Presence, through the five *qutbs*, to the *ghawth*, and then to Prophet (s). Their orders come from there directly, and that is what Muhammad al-Busayri (q) knew. He described the realities of these *awliya* as, *wa kullum min rasoolullahi multamisun*, "Everyone is taking from Prophet (s), asking for support and *madad*." They are well known for *kathrat al-'ibaadah*, they are always in worship. And they are always in *muhasaba* and *wa tafakkur*, analyzing the accounts of human beings; if low, they recite *salawaat* and give that to the human being. That is why human being's level rise up, and instead of remaining negative it becomes positive. If they see someone falling down on the negative side, they push them to the positive side. It is their job to keep everyone on the positive side and they don't allow anyone to go negative. One of their characters is *at-tafakkur*, they remain in concentration. They do not give an ear to this *dunya*. They are always perfect.

Then are the Nuqaba. Allah (swt) gave them a different power, that they are able to reach human beings without saying anything. They keep quiet, they don't talk except through their hearts. That is why *awliyaullah* have one or two hours in meditation, because the strength of the heart is more than the strength of the tongue. They are very well known for *as-samt*, silence, and to keep awake at nights *as-sahr*, and *al-ju'* and they are always hungry. As Prophet (s) said:

نحن قوم لا نأكل حتى نجوع، وإذا أكلنا لا نشبع

Nahnu qawman laa naakul hatta najoo', wa idhaa akalna laa nashbi'.

"We are a people that do not eat until we are hungry and we don't eat until we are full."

Nuqaba keep themselves hungry and their stomachs are always grumbling; that keeps them awake. They are in complete *'uzlah*, they seclude themselves. They have their own *imaam* who leads them to the presence of Prophet (s). They are *qad tahaqaqu bi 'ism al-baatin*, certain about what is hidden, and *ashrafu bi batin an-naas*, able to observe what is hidden in people, and

fastakhrajoo kashaaif ad-damaair, they extract the hidden aspects of the subconscious mind. For them all veils are taken away.

Today we see that with psychiatrists; you begin to speak to them and they ask you questions and through your answers they analyze your problems. Nuqaba don't need that as they go directly to the subconscious and to the heart, and pull that out of the heart. So to pull all that from people, the psychiatrists need psychiatrists! So don't go to psychiatrists, go to Nuqaba. With Allah's support, they know what is hidden and by that the people are cured, as Nuqaba are not veiled and can see.

The hidden aspects of of the subconscious have three characteristics. First is *an-nufoos al-`aliyyah fa hiya haqaaqul-amriyya*, the highest level of the subconscious; when you are in a good way, you establish that high level in the subconscious and that is the certainty and reality of heavenly orders. Their eyes are on that, as it is highest level and they will come to heavenly orders. In everyday, there are 24 hours and all information is written in the Preserved Tablets. Whatever you have to do is written there, and they can see that. For everyone else that is veiled, but for them it is not veiled and they pass it to you. Then you can get this information to your heart, or your shaykh keeps it for you. That is *nufoos al-`aliyyah*. The second characteristic is *nufoosun sufliyyah*, the subconscious that is connected with evil, it is the lowest of realities. First is positive and second is connected to Iblees and Shaytan, and all that is connected to the subconscious, the inner lower conscious where all these bad gossips come to the heart. The third characteristic is *nufus al-wasatiyya*, the reality of human nature. It is in the middle level. In all the three levels, Allah (swt) has put a chip or implanted there all heavenly secrets that concern that person.

These heavenly secrets are 360. Why 360 secrets? Because in the body there are 360 points that you can press and activate, and every point has its secret and every point on human beings or creatures has a pressure button to activate a certain language to know what is needed in 24 hours. So these *awliyaa* are able to get that information and if you are on the right path with your *awraad*, then this information is sent to you by *awliyaa*. Then, if your power is strong, the power of these points is sent to you as inspiration. If you are not on the right path, then *nafs as-sufliyyah* will be activated, giving you bad information. If you drop both of them, then you activate *an-nafs al-`ulwiyya*; that higher self that is always there in presence of Prophet (s), in the Divine Presence. If you are able to connect to all three, these veils will be taken; if you are unable, then Nuqaba will bring these matters to you.

"Al-Awtaad" are not too many: they are four in the east, four in the west, four in the south, four in the north. Awtaad are like, when you want stabilize a tent, you secure it with tent pegs or stakes. The tent has four sides, so you have four stakes. Awtaad are the stakes of this world; they are the poles that keep everything strong in east and west and in north and south. They are responsible for every group in those four areas, north, south, east and west. Allah gave them eight different actions they have to do. The apparent actions are *kathratu 's-siyaam*, they fast excessively; *qiyaamu 'l-layli wa 'n-naasu niyaam*, they are awake all night and always vigilant of what is going to happen; *wa kathratu 'l-imtithaal*, they are always

submitting and they say, *sami`na wa ataa`na*, "We hear and we obey," and they never say, "no" or use their minds, and whatever is sent to them, they accept; and the last fourth apparent action is, they are always in *istighfaar* when people are sleeping.

That is what we can see from them. What we cannot see are their hidden actions: *hum al-mutawakiloona `ala Allah*, they are always putting their trust in and depending on Allah and Prophet (s), they have strong trust, *thiqah*; and they are always in *taslimiyyah*, perfect submission. Then you have whatever we have described, through these lectures are many of their characters also.

"Al-Akhyaar" are the last type of *aqtaab*, and are those who have been honored, picked up, and selected. Not everyone can be from that group and it is very limited. Akhyaar are directly under the five *qutbs* and they are *akmal ahlu 'l-ard*, "the most perfect of the people of Earth." You see no difference from their physical appearance and their hidden appearance; they have balanced them. You see them as normal people. They don't have beads in their hands (to indicate piety). They go here and there, and people say they are not *awliya*, so why are they going there? They go for a certain reason, which you don't know. They act normally, but they are the most perfect of the people of Earth.

They never let the right hand to know what left is doing and they never put in their hearts to do any bad action or take revenge; they have no bad intent and always take everything with good intent. They know you are Allah's servant and they cannot criticize Allah's servants, they have to cover them. Their arteries are saturated with the taste of sincerity. They have no other taste, but the taste of sincerity throughout their physical and spiritual bodies. And they have love to everyone and no criticism. They don't like anyone to know about them. They move through the *ummah* wearing what normal people wear; they don't say, "We need a *jubba*;" they wear normal clothes. Physically and spiritually, they look like us, so trust them! They look normal, if they look different then you will know them.

Grandshaykh (q) said, "These type of *awliya* are there every 24 hours. Even if someone is living by himself on the peak of a mountain with no humans around, in every 24-hour period there must be one of these *awliya* visiting him or passing by, because they give their support to everyone. These are the ones who appear. Allah gave them the ability to appear to every person physically, or spiritually through dreams."

May Allah bless us! This is the conclusion of "Ramadan Series 2010". I think it is `Eid tomorrow, as many countries declared it already, the Balkan countries like Bosnia, Albania, Turkey, and Cyprus have `Eid. We will wait to see what other countries are declaring (if they saw the new moon of Shawwal). If it is a majority we will break fast with them, and I think it is going to be that.

Wa min Allahi 't-tawfeeq, bi hurmati 'l-habeeb, bi hurmati 'l-Fatihah.

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